

that there would be one who would have strength and confidence enough to bear the Cross, yet I made these statements to them for the purpose already mentioned, that I might have a plain and straight path to walk in, and also, that Mr. James and others might not have reason to blame me for what they did themselves.

Letters to the Old School Baptist Meeting—  
published by request of the Meeting.

*The Baptist Church at Welch Tract, to the Elders and Messengers composing the meeting of all Old School Baptist to meet on Monday after the third Lord's day in May, with the church at Black Rock, Md. SENDETH GREETING:*

DEAR BRETHREN:—As you are about to assemble together to consult on the great interests of the Redeemer's Kingdom, it is our desire to meet you with our friendly epistle.

Through the tender mercy of our Heavenly Father, and the Divine influence of the Holy Spirit, we are yet enabled to stand together, contending for the ancient landmarks of Zion. We consider it Brethren, a day of gloom and darkness with the church, we have also reason to fear that the darkest time is yet to come, we hear the watchmen in Zion saying, the morning cometh, the morning cometh. We would respond and say, Oh, that it were come, that the darkness may flee away,—but we rejoice that the foundation of God standeth sure, the Lord knoweth them that are his, though his people are called to pass through the deep waters of affliction, they have the promise that it shall not overflow them, or through the fire it shall not kindle upon them, he will be with them in six troubles, and in the seventh he will not forsake them. We are sorry that so many of the good old servants of our Divine Master, are leaving the long trodden path of gospel truth, and are allured by the meteors that are floating around them. We have the pleasure of saying that peace

and harmony prevails among us, and we are desirous of holding fast the form of sound words, and maintaining the faith once delivered to the Saints. Oh, that the Lord would lift up his banner, and draw souls to it, and we earnestly pray that he would make bare his arm of saving grace, that his people may grow as the corn, flourish, as the vine, and appear as tall cedars of Lebanon, and that rebels be made to submit to his authority, until the stone cut out of the mountain without hands shall subdue the power of the Beast and deface his image, and wax and fill the whole earth, and the praises of our great high Priest and King, resound wherever there are voices to extol his name. We now commend you to God, praying that you may be preserved in this day of trial, and may you take sweet counsel together, in things appertaining to the Kingdom of our dear Redeemer.

Done by order of the church, May 3d, 1834.

WM. K. ROBERSON, *Pastor.*

JOSEPH GRIFFITH, *Clerk.*

*The Old School Baptist Church of Jesus Christ, at Mount Hope, Chester Co. Pa. to the Elds. & Messengers composing the general meeting of the Old School Baptists to be held at Black Rock, Baltimore Co. Md., on Monday, after the third Lord's day in May 1834; send christian salutation.*

DEAR BRETHREN IN THE LORD:—We have great reason to be thankful unto the God and Father of our Lord Jesus Christ who hath saved us with an everlasting salvation, and preserved us as a church, and enabled us to stand fast in the liberty wherewith Christ has made us free. We are aware that the doctrine of Salvation by grace alone is very unpopular around us. We are surrounded with preaching that our souls cannot feed upon, not being the sincere milk of the word. May the Lord watch over you in your deliberations and guide you by his word and Spirit into all truth is the prayer of your Brethren in the bonds of the Gospel.

Done at our church meeting on Saturday, April 16th, 1834.

MATHEW ANDERSON, *Clerk.*

P. S.—our yearly meeting commences on Saturday, preceding the fourth Lord's day in May 1834, at 2 o'clock P. M.—Ministering Brethren of the Old School are affectionately invited to call with us, by order of the church, M. A. *Cfk.*

*The Baptist Church of Jesus Christ, at Old Seneca, to the Brethren of the Old School order, which by appointment are to meet at Black Rock, Baltimore Co., Md., on Monday, after the third Lord's day in May next, sendeth Christian Salutation.*

This being the first opportunity offered us since we joined the Association, we gladly embrace it and say to you, very dear Brethren, that we have seen and read your address to the Particular Baptist of the United States, unanimously and cordially respond to all the sentiments and doctrine which it contains. With regard to Theological schools, Sunday school Unions, and all the numerous societies of the day, which have crept into the churches. We say we are opposed Br'n. we have not so learned Christ, we freely admit with the Apostle, that Jesus Christ came into the world to save sinners, of whom we feel ourselves to be chief, having no confidence in the flesh. We build our whole hopes of salvation, on the death and sufferings of a once Crucified, but now highly exalted Priest and Saviour. This is the doctrine Br'n. which warms our hearts and feeds our souls, this the certain sound of the trumpet, at which we feel like preparing for the battle. Moses was commanded to make all things according to the pattern shewed in the Mount, and thus it is written, "Cursed is every one that addeth to or diminisheth from that blessed book." Thus Brethren we are afraid to touch any thing that has not a "Thus saith the Lord" for it; we wish to be found walking in all the commandments and ordinances blameless, hav-

ing an eye single to the glory of God.—We cordially invite you Dear Brethren, whenever you can make it convenient, or if you should pass this way, to give us a call.

How beautiful are their feet  
Who stand on Zion's hill,  
Who bring Salvation on their tongues,  
And words of peace reveal.

But we must say to those who cannot, or will not say 'Shibboleth,' be pleased to pass us by or let us alone. Brethren, as we are persuaded that the Lord has been the moving cause of your assembling together in your present capacity, we therefore pray that he will make one in the midst of you, to guide and direct, and bless you, that all things may be done to the honor and glory of his great and holy name.

We appoint Brethren, George Hoyt, Stephen N. White, Nathan S. White, and James M. Dawson our Messengers, to bear this our epistle of love to you and to set in council with you.

Signed by order of, and on the behalf of the church, at the church meeting for business held on Saturday, the 18th of April 1834

BENONI DAWSON, *Clerk.*

We are indebted to the kindness of Brn Peckworth, & Kellogg, of the Delaware Association, for a copy of the following interesting Letter from the Cow-Marsh church, it may serve as a specimen of the sentiments of the several churches of that body, as expressed in their Letters at their late session held with the church at Wilmington.

*We the Baptist church of Christ, at Cow-Marsh, holding the fundamental doctrine of the Gospel as contained in the Philadelphia Baptist Confession of Faith adopted Sept. 25th, 1742. To the Del. Baptist Association, to be held at Wilmington Delaware, sendeth love in the Lord.*

DEAR BRETHREN :—In some of our former epistles we had the pleasure of informing you that the cause of Christ was growing with us, but in this we cannot salute your ears with tidings of the churches

increase with us, but on the contrary,—alas, it appears on the decline, for while some have turned their backs on Christ and his cause, old age and infirmity is gaining on others, and none stepping in to fill their places, so that we are constrained to say, Oh that it were with us as in time past.

We leave the reason of this with the Lord who rules and overrules all things according to the good pleasure of his will and causes them to end in the purpose of his glory, and with the most profound reverence and Heavenly-minded submission, we would say, even so Father for thus it seemeth good in thy sight.

It is urged by many religionists that it is because we do not join them in promoting the Benevolent Institutions (so called) that the cause of the Redeemer does not prosper with us, but we remain unconvinced that such is the fact, for we cannot find in the word of God an instance of our Lord and Master's going before us in any such schemes, neither can we find a command or permit for us to go before him. We believe that as we have received Christ Jesus the Lord, so we have been taught to walk in him being confident that the cause of the Redeemer is in his own hands, that he holds the reins and guides the Gospel, causing it to move when and where he pleases and that by the means which he in infinite wisdom has appointed and revealed unto us in words of eternal truth. We believe that not a word which the Lord hath declared shall return unto him void, but that it shall accomplish the end for which it is designed, and that at the very period predetermined in the eternal and Divine mind, his church will be in consummate Glory. As to the state of our church, we feel thankful in informing you that notwithstanding a few have turned their backs on us, yet we believe that we are at peace with each other, having the unity of the Spirit in the bonds of peace. We have the word of life preached unto us once a fortnight, by Elds.

Stevens, W. Woolford, and Peter Meredith alternately; our congregations in general are considerable, orderly and attentive, and we hope that altho' the Lord appears to delay his coming, yet he will come quickly and will not tarry—that we shall soon witness the times of refreshing from his presence by the outpouring of his holy spirit upon us, and the adding unto us of such as shall be saved with an everlasting salvation.

Since our last communication we have baptized none; received by letter none; dismissed by letter none; restored none; excluded two; deceased none; total 40.

We send to sit in consultation with you our Brethren, S. W. Woolford, P. Meredith, S. Meredith, Hinson Cline, John Reynolds, and B. A. Cooper.

Praying that the Lord of his infinite mercy may bless you and guide you by his holy Spirit, while consulting the welfare of Zion, that he may bless the word preached to the comfort of your souls, to the conversion of sinners, and to the glory of his ever blessed name.

Done by order and in behalf of the ch'h. at our meeting for business, May the 17th, 1834.

PETER RUSSUM, *Clerk,*

## SIGNS OF THE TIMES.

**NEW VERNON. Wednesday June 18**

THE Signs of the Times, will be issued to subscribers on the following terms, viz:—\$1 50 per annum.

If paid in advance \$1.

A \$10 Bill sent on in advance will be received in payment for 11 copies.

No subscriptions will be received for less than one year.

No Subscription to be discontinued until all arrears are paid, except at the discretion of the Editor.

Under the protecting hand of a kind providence we are at length returned from our journey to the South, and being greatly refreshed in our Spirits we cheerfully resume our labors in the Editorial department. In our next we will give a more full account of our journey and of the state of the

Churches, Associations, and Brethren among whom we have sojourned.

### Old School Meeting, at Black Rock.

The Elders and Brethren of the Old School Baptist, met agreeable to appointment with the Church at Black Rock, on Monday the 19th day of May 1834, at 9 o'clock A. M.

1. Preaching introductory to business by Bro. Beebe, from Rev. xxii, 11, and also by Brother T. P. Dudley, of Ky. from Acts xx, 24.

2. Appointed Brother Thomas Poteet, chairman, and Wm. Wilson Clerk.

3. It was moved that the Brethren of the Old School who are with us in heart, and who wish to be publicly known as sustaining our views, as published in a former Address, be invited to come forward and subscribe their names—whereupon the following Brethren subscribed :—

Elders EDMOND J. REIS,  
 " EDWARD CHOAT,  
 " WILLIAM WILSON,  
 " THOMAS POTEET.  
 " JAMES ROWND,  
 " SAMUEL TROTT,  
 " WM. K. ROBERTSON,  
 " ELI SCOTT,  
 " THOMAS BARTON,  
 " THOMAS P. DUDLEY,  
 " GABRIEL CONKLIN,  
 " CHARLES POLKENHORN,  
 " GILBERT BEEBE,  
 Br'n. JAMES W. ALLEN,  
 " WM. SELLMAN,  
 " JOSEPH PEREGUY,  
 " EDWARD NORWOOD,  
 " NATHAN S. WHITE,  
 " JAMES M. DAWSON,  
 " JOHN H. WORTHINGTON,  
 " JOHN DE VOE,  
 " SAMUEL SHAWL,  
 " BAZEL KELLEY,  
 " DAVID LOWE,  
 " LEWIS R. COLE,  
 " JOHN GRIFFITHS,  
 " LUKE ENSOR,  
 " EDWARD GRICE,  
 " JAMES L. PEARSE,  
 " ABEL ALDERSON,  
 " JAMES HARRISON,  
 " HEROD CHOAT,  
 " CLEMENT T. COOTE,  
 " JOHN ENSOR.

4. On motion *resolved*, That all our proceedings be done unanimously.

5. Received letters approving of our views, from the church of Old Seneca, the church of Welch-Tract Del.—the Church called Mount Zion, in Hampshire Co. Va.—and the Church of Mount Hope, in Chester Co. Pa.

6. *Resolved*, That we advise our Brethren, generally of the Old School, who may be disposed of address communications, to any future meeting, which has at this time been, or may hereafter be called, expressing their accordance with us, in the stand we have taken relative to the schemes of the day, as declared in the Address we have formerly published, whether these communications be addressed by individuals, by several brethren uniting or by churches as such, that we rejoice to hear from them, by letter when they cannot attend personally, that they stand fast with us, striving together for the faith and order of the Gospel of our Lord and Saviour Jesus Christ. But, Dear Brethren, permit us to request, that in addressing any such meeting you will avoid those forms used in your letters to Associations, such as appointing Messengers to sit with us in council &c. for we disclaim being an Association of churches or an organized body of any kind; We simply meet as Brethren of one faith, one order and one heart, those brethren who are thus with us, are *one with us* when we meet; others cannot be invited to a seat with us though sent by churches.

7. Appointed a committee consisting of Brn. Barton, Trott, and Wilson, to prepare an Address.

8. *Resolved*, That we recommend another meeting of the Baptist of the Old School, to be held with the Ebenezer Baptist church in the City of Baltimore, on the Monday after the 3d Lord's day in May 1835, to commence at 10 o'clock A. M. and that Brother Barton, preach the introductory sermon, and in case of failure Brother Trott.

9. *Resolved*, That Brother Beebe, be requested to publish the proceedings of this meeting, in the Signs of the Times.

The following Address reported by the committee, was adopted, after which our meeting was closed with prayer and praise.

### Concluding Address.

The Elders and Brethren, convened at Black Rock, to the Old School Baptist throughout the United States, send christian salutation.

DEAR BRETHREN :—We have pursuant to ap-



pointment again met, through the kind providence of God, and our hearts have been warmed and our spirits cheered by communications both written and verbal from various parts of our beloved country, in relation to God's Zion. With regard to our views of Gospel faith and order as expressed in a former address we still stand fast with increased encouragement and zeal, believing that the various institutions of men, dubbed with the appellation *benevolent*, and which are the order of the day, will, if not checked, result in any thing other than the real peace and prosperity of Zion. We should profit from the history of past ages, and guard against Priest-craft or the corruptions of that order of men wishing to be distinguished as the *CLERGY*; which order now weild all the machinery, and have a governing influence over all the funds and movements of the various institutions of the day. As they are in a great measure irresponsible, in the appointing of their Agents, and in the expenditure of the vast sums of money collected from a liberal but misguided public, it requires but little knowledge of human nature to divine the consequence. It lays a strong temptation for speculation, and will in the hands of selfish men become a political engine to subvert our civil rights, and the dearer rights of conscience. As the church of Christ is merely an administrative body entrusted alone with the application of the laws of her King, it is an arrogant assumption of power to set up any standard of religious action or test of religious obedience not sanctioned by his word; she has not the authority in herself to enact rules for the government or direction of Zion's children, much less, can she delegate this power to others. Has it, Brethren, come to this that our Lord will not or cannot accomplish the purposes of his grace without his people's exerting all their powers to obtain money? Is it so, that there is a necessity for those whom he has called into the gospel ministry, to leave the preaching of the word and the care of the churches over which they have been made *overseers*, to ravage the country and in the language of the horse leech's daughters to cry *give, give*, without ever being satisfied? Could not He who once turned water into wine prevent the necessity of this perversion of the ministerial office, and at the same time provide at once the means, prettendedly so necessary for accomplishing his pur-

pose, by transmuting the native granite of our mountains into gold?

Beloved Brethren, may we ever be kept from imbibing notions so reproachful of the God of our salvation, as these which suspend the *purpose* of God the efficacy of a Saviour's blood and the regenerating power of the Holy Ghost, in relation to a great proportion of the human family, upon money, the love of which is the *root of all evil*.

Brethren while we rejoice in the glorious truth that *salvation is of the Lord*, may it be manifested by our lives that we are under the influence of that grace which teacheth that *denying ungodliness and worldly lusts we should live soberly, righteously and godly in this present world*.

THOMAS POTEET, *Ch'mn.*

WILLIAM WILSON, *Clerk.*

ELDER JOHN HEALY, AGAIN.

We have had an interview with Brother Healy, during the recent session of the Baltimore Association, and on examination we find that we were mistaken in saying that he *did call on several printers in the city of Baltimore*; the fact being that certain Brethren of the Black Rock Meeting wishing to see the arrangement for the printing of the Address concluded before they left the neighborhood, called on B'r. Healy, and finding that he had not engaged the printing, took from him the names of certain printers, and with his leave called on them and finding that their charges for printing the Address &c. would exceed the funds contributed, returned and proposed to him as the appointed Agent for superintending the printing, to commit the manuscript to us to publish in the 'Signs,' and to pay us for printing a certain number of extra copies, to which he agreed.

Second. In saying that "Elder John Healy was one of two Brethren who indited and wrote every syllable of the said Address known as the Black Rock Address," we wish to be understood as meaning that the only additions and alterations made in the manuscript as prepared by

one Brother, were proposed and made at the suggestion of Elder Healey.

Third. For the gratification of Elder H. we herewith publish the paper read by him to the committee; but which in consequence of a preference to the prepared address published was not adopted.

*The paper is as follows :*

"Forasmuch as many have taken in hand to set forth the Gospel of Christ, both by preaching and writing—we as the professed ministers of Christ, of the primitive Baptist order, beholding with extreme regret, many transgressors who abide not in the doctrine of Christ, and therefore are not of God! It becomes a duty, if there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that bideth him God speed is partaker of his evil deeds, 2d John ix, 10, 11. Dearly Beloved, as ministers of the New Testament, and watchmen upon the walls of Jerusalem, we do not wish to hold our peace day or night, but speak the truth as it is in Jesus and speak it in love, and taking Christ for our example, who came to save the lost! this sentiment we embrace as a solemn truth. Now if men are not lost in toto, and the carnal mind enmity to God, no Christ is wanted to make reconciliation for iniquity—therefore to the Elect of God whom false prophets if possible attempt to seduce, we say,

1. *Resolved*, That it is with emotion and sorrow we view the entire depravity of the whole human family; and that the blessed God has given the revelation of his mind plainly to that effect, by recording it in Gen. vi, 5, and Psalms xiv, also lviii.

2. *Resolved*, That we bow with gratitude before our Heavenly Father in thanksgiving, for the unspeakable gifts of Jesus Christ, to save his people from their sins! believing at the same time, that none ever did, or ever will come to Christ except they have learned of the Father; by which we

understand they are born from above, and adopted, and thus fitted for glory and are brethren of Christ.

3. *Resolved*, That it is the bounden duty of the Ministers of the New Testament, to cry aloud and spare not, in describing the helpless condition of sinners as the only legitimate mode which God has appointed on their part to convince sinners of their need of a Saviour.

4. *Resolved*, That it is inconsistent with the Gospel to intimate or assert to sinners that they can of their own power regenerate themselves, or make themselves new creatures by repentance or faith when they choose, and that we have no fellowship with those preachers who preach this Anti-christian doctrine, it being a denial of Almighty power and influence, consequently destructive to souls and contrary to Divine Revelation.

5. *Resolved*, That as a criterion, we will take the word of our Lord Jesus Christ, in the Old and New Testament, by which we expect to be judged at the last day; and we will do our utmost in the distribution of his written word, and publish unadulterated its pure contents expecting the presence of him who said "Lo, I am with you always even to the end of the world!"

I am your fellow laborer in the Vineyard of Christ.

JOHN HEALEY.

Fourth. We hereby publish to the world that Elder John Healey, wishes no longer to be identified with the Old School Brethren who composed the Black Rock meeting; and that his name is therefore released from that Address and that as Old School Brethren we no longer recognize him as one of us in the stand we have taken against the corruption of the times,

A SPECIMEN OF ELDER CHRISTMAS EVANS, THE WELCH PREACHER.

1 Timothy iii, 16, And without controversy, great is the mystery of Godliness: God was manifest in the flesh, justified in the Spirit, seen

of angels, preached unto the Gentiles, believed on in the world, received up into glory."

Paul sent two letters unto Timotheus who was a young minister, to instruct him how he ought to conduct himself in the house of God, which is the church of God, the ground & pillar of the truth. The church of God, or the congregation of God, which are called by him, through his word and Spirit to be a house for him, where he lives; is known and worshiped; is confided in, respectfully feared, and looked to. The church is the foundation or standing place of the truth, as a candlestick holds the candle, or the stand of a light house holds forth the light to direct the mariner to avoid the destructive rocks. It is also a pillar, not to bear weight, but like the monument of Picton, and the Marquis of Anglesea, in Wales, there is upon these pillars a writing in several languages, specifying the deeds of valor they accomplished for their country's good. Every gospel church is a monumental pillar, and upon it is written in letters which cannot be erased, that God has appeared in the flesh, that he was born in Bethlehem, in the land of Judea, in the year four thousand and four—and that the devil, sin, and the world could not withstand him, and that he died on a tree with its foot in the ground of Calvary—and that on that tree he satisfied justice, honored the law, cast out the prince of this world, redeemed wretched and lost men, made the two offended parties one, through his own precious blood—and that he was buried, raised from the dead, and taken up into glory.

I. The important subject confirmed in the text—that *God appeared in the flesh*—Paul here becomes bold, as if he had said, let men say what they will concerning the mysteries of heathenism, in the idol temples of the world; great, without controversy, great, high, and true is the unrivalled, wonderful thing of Godliness; viz: that God had appeared in the flesh; which doctrine brings God to men, and men to peace with and enjoyment of God; and makes men like unto God.

1. The word *mystery* is sometimes used in the Bible to denote the substance of the type. "The mystery of the seven stars which thou hast seen in my right hand," or the substance of them John, is, the angels of the seven churches. I hold them, John, in my right hand, though a short nail has been through it on Calvary! but a

very suitable place to hold the star of heaven, is the hole made by the iron nail.

2. The word *mystery* sometimes, denotes small things, like the eggs of the crocodile, and a large beast is hatched from them. The mystery of iniquity does work, says Paul. What mystery, Paul, does work in thy age? Is it not the anti-christian mystery? Eggs are already lain in the nest, and the great scarlet coloured beast will come from them, and the woman drunken with the blood of the saints and the martyrs of Jesus.

3. The word *mystery* sometimes signifies a stupendous plan of so many thousand wheels, & these having once appeared like the iron links which compose Menai bridge, which one day, were very unlikely, in the eyes of the universe, to ever become chains; but they were joined together, and they were drawn by the power of the crane up to the top of the huge pillars. The King's carriages even to this day, go over the bridge, and the farmer's cart, and the tinker's little mule. The blessed God has formed the stupendous plan of redemption from the curse, sin, and death; and some of the wheels of this supreme plan have been seen from Eden, where it was signified that a scheme to bruise the serpent's head had been devised; but they were like a wheel here and a wheel there, not being joined together, to make one great engine or machine to blow all before it, and to thrash the whole dust; but in the days when the seventh angel shall sound, the mystery of God shall be finished. In the beginning of the Millenium, God will have drawn all the wheels, will have joined all the links which have been made through the ages of the world, with the mighty crane of this authority to the tops of the high columns; "Then shall the mountain of the Lord's house, be established on the tops of the mountains, and shall be exalted above the hills, and all nations shall flow unto it."

4. But here by the word *mystery*, I understand in the text, that it is something high, strange, & marvellous to be considered, namely, the incarnation of Christ, the wonder of angels, the life of men, and the terror of hell. God was the word that was made flesh. Every thing that proves proper deity is applied to him. The following things have been placed as a line of distinction between the created nature and the uncreated.—

1. Divine titles, "the name of the Lord thy

God." 2. Divine attributes ; immortal, eternal, omnipotent and omniscient. 3. Divine acts ; creating, supporting, and redeeming world.

These, says Paul, prove the deity of the Father ; why not prove the deity of the Son, when they are applied to him ? He is called Jehovah, the Almighty. Rev. i, 8, " He is the Alpha and the Omega—My Father worketh hitherto, and I work." I am as good a workman as my Father, for we are one.

5. In the incarnation of Christ, a foundation was laid for the actual redemption of the church from sin, and from the bondage of Satan, and the prison of the grave." " Forasmuch then as the children are partakers of flesh and blood, He also himself took part of the same ; that through death he might destroy him that had the power of death, that is the devil.

The divine scheme to destroy Satan, and to abolish his authority, was through the same means as he had climbed to the government ; the power of death upon man was the strength of his kingdom. The language of the Divine plan to Satan was—Behold, thou adversary of man shalt be destroyed, I will bruise thy head, but not with the great hammer of mine eternal power—I will take the hammer that is in thy hands, yea, the iron hammer of the whole earth, with which thou hast bruised the heads of all the nations of the world, until they were cast from the stage of life into the dark abyss. Devil, says the language of Messiah, I will come out against thee, O, strong one—we shall meet in the vicinity of Gethsemane and Calvary ; there shalt thou know that my mortal feet under the hard nails, shall be like the refined brass bruising thy head, and my mortal hands nailed to the tree, shall rule over thee ; then shalt thou and all hell know concerning the weight of the mortal hand of the God that appeared in the flesh ; and with the same mortal hand I will open a door of hope for the sons of men.

II. The notice that was taken of this marvelous visitor and traveler, God in the flesh. The heavenly world performed three deeds towards him—He was justified in the Spirit—seen of angels—and was received up into glory. A spirit descended upon our world to preach him unto the Gentiles, and to believe on him in the world.—Christ was justified in the two following respects :

1. On the morning of the third day Christ

was justified ; and the Holy Spirit was the administrator of the justification. Christ was arrested for the debt of his people ; he stood in their law-place and said, " Let these go their way." He paid down his blood according to the stipulation of eternal covenant ; it was received as such, so that it is a seal upon the covenant, & has made the salvation of the people he represented a matter of law that is irreversible. The Father sent down the Holy Spirit on the morning of the third day to free the surety in the name of all his seed, for whom he was delivered, and now was risen for their justification thro' faith, which was secured in his justification.

2. Christ was also justified in his resurrection, from all the accusations which men alleged against him, by saying that it was blasphemy he did, by forgiving sin, and by holding forth divinity equal with the Father, declaring that " they were one." The third day was appointed to be the day of appeal when the controversy was to be decided, whether he was the Son of God with power, or some vain deceiver ? He frequently appealed to the third day to decide the question.—" Destroy the temple and in three days I will raise it up." His enemies also agreed upon the third day to be an appeal to clear them from being guilty of murdering the innocent ; but, that they crucified a blasphemer, for which reason they applied to Pilate for soldiers to guard the sepulchre until the morning of the third day, for they remembered that this deceiver had said that he would rise on the third day. Undoubtedly if they had found Christ in the grave on that morning, they would have raised His body, and would have carried it through the streets of Jerusalem, where he was a little before alive, and being scourged, exclaiming with hellish triumph :—" Here is the body of the deceiver, he could not rise."—But Christ had cleared the grave before they had turned in their beds that morning.—The soldiers came into the city, it is probable about 9 o'clock, and went to the leaders who had employed them. The leaders by seeing them, without doubt recognized them, and said, " Here is the watch ; what terror is apparent in their countenances !" They said unto the watch, it is probable, come into the room. We adjure you to speak the truth—You need not swear us, there is terror yet in our hearts. The leaders said unto them, behold, how was it at the sepulchre ? speak the truth ; did his disciples com-

hither to take him away?—They! no, by no means, and if they had come it would have fared hard with them by our spears—Behold, how was it? We were upon the watch, but with the break of day, there was an earthquake as it was on the Friday afternoon when he died on Calvary, until we fell from our feet to the ground.—We lifted up our heads to look up on the grave and lo! an angel, in white raiment, and his eyes like lightning in his head, which, as to their penetration, could have driven away the most numerous armies ever commanded by Cæsar, and caused them to turn their backs in one instant—we were obliged not to look upon him, but we lifted our heads to have a second view of the grave; and behold he came forth by the angel that sat upon the stone, clothed in such victorious majesty, that the earth never before saw the like sight; yes! his appearance was like the Son of God. And what became of the angel? O! there came many of them to the place in white raiment—and one very amiable, like a young man; he went into the grave and sat where the head of Jesus was, and in an instant there was an angel of youthful aspect, like him; sitting where the feet of Jesus were, as upon both the extremities of the mercy seat. Did the angels say nothing to you? Only they looked upon us with eyes like burning lightning. Did you not see the women? Yes, they came to the grave, but he had risen previous to their arrival there, and the grave was wide open. And were the angels conversing with the woman? They were, as if they belonged to the same family, and had ever been acquainted with each other. Do you remember any of the conversation? We do: Be not ye afraid! but let the Pharisees and hell be afraid this day: you seek Jesus, he is risen some time ago, and is perfectly well forever, and goes before you to Galilee. One angel also said in our hearing, come and see the place where the Lord lay, he is not here, but is risen. And another angel came unto one by the name of Mary; and asked her, saying, Woman why weepest thou, when thy Lord is risen and is so near thee; let the enemies weep to-day. What did she say? They have taken away my Lord, and I know not where they have laid him. He, as if he should say, take thy Lord away? no, by no means; but he has carried away captive all his enemies this morning.—Another angel said, Woman, why weepest thou? What did she say?

Sir, if you have borne him hence, tell me where thou hast laid him, and I will take him away. O love! it will do any thing for the Son of God. Most probably, this feeble woman would have attempted to carry his body all the way to Galilee to her relations, to be respectfully interred. Jesus himself it was, that talked with her in a strange voice, but, like Joseph, he could no longer contain himself, but said in his natural voice, MARY! She knew him, and said, Rabboni; and she offered to embrace his feet. Jesus saith unto her touch me not to-day; I shall not want my feet washed any more; they are sufficiently white. This day is the day for dividing the spoil. The day of *appeal* has turned in my favor. Go and declare it to my disciples.

The Pharisees fairly lost the day of *appeal*. All hell was confounded; yet money was given to the soldiers to propagate a lie, and upon that lie the kingdom of Satan hangs until this day.

2. He was seen of angels the inhabitants of the upper world. They acknowledged him their Lord, in the form of a servant upon the earth.—

1. They declared his birth to the shepherds.— They sang the hymn of his birth day over the fields of Bethlehem. 2. They ministered unto him in his triumph over Satan in the wilderness.

3. An angel supported his head in Gethsemane. In the commencement of the storm, the rains, and the winter, that were to be on Calvary, that one was called home, for the weather was too stormy for any of them to be out at the cross—of the people there was not one with him; but His own arm reflected him the victory. Three days' storm lasted; on the morning of the third day, the rains had passed, and the winter had gone by, and the tree of life was blossoming out of Joseph's new sepulchre—the birds were singing, and the voice of the turtle of the gospel about the sepulchre, implying an everlasting summer. The weather was now sufficiently fair for angels to come down and visit the grave in white raiment. Their raiment was a sign of his victory, and that he has left his shroud in the grave. 4. He was received up into glory. 1. The place where he was received is the right hand of the Father.—

2. The manner in which he was received, with twenty thousand angelic chariots. 3. That which he enjoys there is honor and glory forever.

4. He was preached to the Gentiles as well as to the Jews. 1. According to the commandment of the eternal God himself—the highest authority. 2. He was preached Emanuel, God and man—perfect in his offering as a priest—infallible in his doctrine as a Prophet—and just and

wise as a King. 3. He was preached fully, and as the only Savior. "There is no other name under heaven, given among men, whereby we must be saved." 4. He was believed on in the world.—Through the conviction of the Holy Spirit multitudes believed. 1. The truth of the testimony concerning him—and 2. They trusted in his power and merits, and his faithfulness to save from everlasting death. They presented their souls to be kept and preserved with confidence in his power and faithfulness. These two things I should think belong to the essence of faith.—This faith purifies the heart and conquers the world.

#### TO OUR SUBSCRIBERS.

Our Subscribers are entitled to an apology for the detention of their papers. Although our printer had struck off the last (11th.) number on the 4th. inst. yet in consequence of our having been detained at the south one week longer than we had expected, and having to attend the Warwick Association and our *old-school* meeting at this place since our return, and from a variety of other circumstances beyond our control, we have not been able until now to mail them. We will endeavor hereafter to redeem the time.

RECEIPTS.—J. B. Rettenhouse, N. J. \$1. Robert Denison Pa. 1\$. Mrs. Maria McClain Va. \$1. Rich'd. Boring Md. \$4. Wm. Sellman Md. \$4. C. T. Coote D. C. \$1. Chas. Booth Pa. \$1. P. L. Cooper, Del. \$1. Thomas Montanye Pa. \$1. Eld. H. Louthan Va. \$3. N. S. White Va. \$1. L. E. James Va. \$1. Eld. T. Barton Pa. \$2 50. J. H. Worthington Md. \$1. Eld. Eli Scott Md. \$10. J. Adams Del. 1\$. Eld. S. W. Woolford Md. 4\$. Robt. Adair Del. \$1. Eld. W. K. Rodinson Del. \$1. P. Marshall Esq. Md. \$1. Mr. Sutton Pa. \$1. Eld. S. Trott, Va. \$5. Alpheus Calvert N. J. \$3. J. B. Preston Baltimore \$1. Wm. A. Murex Va. \$10. Hugh Armstrong II. \$5. Eld. S. Gard Ohio \$5. Elder Daniel James Va. \$5. Wm. Costings Va. \$2. N. Carey N. Y. \$1. George Sackett Ms. \$3. Elder N. Atwood Ct. \$4. Senator Blacklee Ct. \$1. John Lain Owego N. Y. \$1. John Roscein N. Y. \$1. G. Van Duzer, N. J. \$2. Eld. Hez. West Pa. \$5. Henry Rowland Pa. \$6. B. C. Lewis \$1. John McCrae, 1\$. J. Mills Mo. 5\$. Thomas Faulkner \$2. N. Rockwell \$1.

#### NEW AGENTS.

Elder H. Cool, *Hampshier Co. Va.*  
 " Pernel T. Outten, *Modesttown, Acc'k. Va.*  
 " Eli Gitchel, *Mainsb'gh, Tioga Co. Pa.*  
 " Martin Salman, *Lewis Co. N.Y.*  
 " A Worden, *Liberty, Sullivan Co. N.Y.*  
 " P. Hartwell, *North Berwick, York Co. Me.*  
 Eli Barker, *Ohio.*

#### DIED

At Tymochty O. on the 7th. day of May last after a short but severe conflict with the quick consumption which the Lord enabled him to bear with great resignation, our beloved brother and Agent *Silas Hulse*, [formerly of this County] He was taken home, we are informed in the full triumphs of faith, having numbered about 33 years.

At Pleasant Valley Dutchess Co. on the 15th. of April *John J.* son of Brother *Titus Bishop*, aged 4 years, 2 weeks, and 4 days.

#### POETRY.

##### For the Signs of the Times.

- 1 What makes mistaken men afraid,  
Of Sovereign grace to preach;  
The reason is if truth be said,  
Because, they are so rich.
- 2 Why so offensive in their eyes,  
Doth God's election seem?  
Because, they think themselves so wise,  
That they have chosen him.
- 3 Of perseverance why so loth  
Are some to speak or hear;  
Because, as masters over slowness,  
They vow to persevere.
- 4 Whence is imputed righteousness,  
A point so little known;  
Because, men think they all possess,  
Some righteousness their own.
- 5 Not so the needy helpless soul,  
Presents his humble prayer;  
He looks to him who works the world,  
And seeks his treasure there.
- 6 His language is, let me my God,  
On Sovereign grace rely;  
And own 'tis free because bestowed,  
On one so vile as I.
- 7 Election 'tis a word divine,  
For Lord I plainly see;  
Had not thy choice preceded mine,  
I ne'er had chosen thee.
- 8 For persevering strength I've none,  
But would on this depend;  
That Jesus having lov'd his own,  
He lov'd them to the end.
- 9 Empty and bare I'd come to the,  
For righteousness divine;  
Oh may thy matchless merits be,  
By imputation mine.

# SIGNS OF THE TIMES.

[Vol. 2.] Devoted Exclusively to the Baptist Cause. [No. 14.]

PUBLISHED SEMI-MONTHLY, BY AN ASSOCIATION OF BRETHREN.

NEW-VERNON, ORANGE COUNTY, NEW-YORK. JULY 2. 1834.

GILBERT BEEBE, EDITOR.

*To whom all Communications must be addressed.*

## COMMUNICATIONS.

For the Signs of the Times.

COMMUNICATION FROM THE EBENEZER  
BAPTIST CHURCH, LOUDOUN COUNTY,  
VIRGINIA.

BROTHER BEEBE:—We are fully aware of the uninteresting nature of local, church difficulties to most Brethren, at a distance from the scene of difficulty; and we would, on this account, have willingly avoided intruding upon your readers, the detail we are about to make, were we not from circumstances imperiously called upon to state our case, for the information of many who are readers of the Signs. And we feel justified in requesting a place in your paper, [the only periodical we would employ,] form the fact that our difficulties have been noticed in the communications of others, without receiving a full explanation; and that false colourings thereof have been published in other periodicals, interspersed with which the 'Signs' circulated.

Indeed we think it will be found that most of the difficulties, which those churches that are on the Old Foundation, have to encounter with, arise from attempts to lead or drive them off from their standing, and to introduce New School preachers, and New School notions among them. A faithful explanation of such difficulties, therefore when not too tedious we think comport with the plan of your paper, as it is but an illustration of the arts intrigues, and spite of the *man of sin* in his varied

guises. And whilst the little bands of suffering disciples, that are scattered around among the mass of opposers of the truth, esteem it a privilege, to have a medium through which, they can communicate a statement of their several difficulties to those, who they think will sympathize with them; let us not be unwilling to listen to their tales of woe, nor to *weep with those that weep*. In fact a faithful delineation of the *signs of the times* at this day, must portray many dark scenes, many little scattered groups of oppressed and tried disciples. Hence although we approve of much in our Brother Louthan's Letter in the 11th No. Vol. 2d. of the Signs, yet we think he carried his remarks too far, perhaps unintentionally made too great a sweep.

We therefore venture the following statement for your insertion in the Signs,

*To the Brethren of the Keloc-ton and corresponding Associations.*

BELOVED BRETHREN:—Although much has been said, written, and published among you, calculated to mislead your minds concerning our difficulties, we had intended not to publish any thing ourselves on the subject, and should still have persisted in that intention, but for certain circumstances more recently transpired.

1st. It appears that those persons, who, as we trust, we shall clearly show, have been properly, and in the strictest sense, excluded from our fellowship; are flattering themselves that they are to be considered as a *minority separated* from the church; they appear to be so respected by several preachers, and many others, and according-

ly appointments have been made for preaching for them. We are thus pained with seeing the discipline of the church in a measure trampled under foot, by those whom we have respected as Brethren, and of seeing that exclusion which we were under the necessity of exercising, and which we would rejoice to see have its designed salutary effect in bringing those individuals to a proper sense of their improper conduct, counteracted, by the intermeddling of those, who according to their profession, ought to be *jealous for the Lord God of Hosts*, and for the honor of his cause.

2d. The lot on which our Meeting House stands, together with the burying ground, was bequeathed to the Baptists for these purposes, fifty odd years ago, & have since that time been so occupied. The old house built on the lot, was for a number of years occupied by the Baptists, then residing in the neighborhood, as a place of worship, they being considered a *branch* or *arm* of the old Ketockton church. In the year 1804, (30 years since) these Br'n. were constituted into an independent church, under the pastoral care of Eld. Wm. Fristoe, and received into the Ketockton Association. From that period to this she has been recognized by this Association as a regular Baptist church. A new meeting-house of stone was built on this lot in the year 1802, and enlarged in the year 1822.— Since the exclusion of these persons, or rather since their first dissenting from the church, they have denied the validity of the right by which this lot is held, and since their exclusion, Dr. E. B. Grady, one of the excluded, and a descendent of the Testator, and Mr. John Butcher, another descendent, have applied to a Mr. Butcher, who lives in the western part of this State, a surviving son of the Testator, and by such representations as they have made, induced him to execute unto them, a Deed in Trust, for the Baptists, to our House and lot, granting to these two persons the ex-

clusive right deciding who may, and who may not as Baptist, occupy the house.— Since obtaining this Deed they have demanded the key of the house, and have talked of allowing us to occupy the house one part of the time, and those who have been excluded from us the other part.— Many persons have been induced from misrepresentation of the proper state of things, and from representations given of this *accommodating* offer, to consider us as obstinate in not giving up our right to the house, and not consenting to occupy it as *tenants at will*, conjointly with those excluded persons, as fellow Baptists; that is, so long as those two gentlemen may allow us the privilege. Whether we ought thus to consider these persons as Baptists and thus treat with contempt our own act of discipline, exercised, we believe, in obedience to the word of God, our Brethren may judge after hearing our *statement of facts*.

After the death of our beloved Pastor, Elder Francis Moore, we at our meeting in April 1831, went into the election of a pastor, & decided on calling Eld J. H. Jones, Doctor Grady only objecting, and his objection was withdrawn on finding himself alone. Eld. Jones, owing to other engagements did not accept the call, but introduced to the brother waiting on him, Elder Charles Polkinhorn. On an invitation given, Brother Polkinhorn visited us in June, and received the unanimous call of the church to become our Pastor, which call he in July declared his acceptance of.

In the course of the year Brother Polkinhorn had occasionally to disappoint us; owing to the great distance of his residence from us, sickness in his family, his own ill health &c. Knowing these disappointments to be purely providential, the most of the church were disposed cheerfully to acquiesce in them.

In the Spring of 1832 Doct. E. B. Grady complaining of a want of preaching, owing to the disappointments we had oc-



casionally been subjected to, proposed to several of the Brn. individually, to have a special meeting got up for the purpose of calling Elders George, and Baker, one or both of them, to preach for us; observing to some of them, that he thought Elder G. could be obtained to preach for us once a month, on a week day, and Elder Baker one Lord's day in the month, and that if as the people said, Elder B. was not strictly sound, Eld. George was; and the preaching of the one would counteract the errors of the other. But the Brethren being well pleased with Brother Polkinhorn, could not consent to other preachers being called over his head. And indeed they objected to the Brethren named on other accounts. Dr. Grady therefore desisted for that time, from further pressing the subject. Several of the Brethren however thought they discovered in this affair a disposition and design to introduce among us, the advocates of the *new order* of things among the Baptists. We will not say that there was a wish to get thorough going *New School* preachers among us; but such as would save appearances, and take away the *reproach from among men*, by appearing to lean to the popular side; and this the preachers named, showed a disposition to do by their attempt to sustain the course of Broadbuss, and which constituted in the minds of our Brethren, a material objection to them. We were therefore put on our guard against similar attempts; and when Bro. Polkinhorn afterwards spake to some of the Brethren of his thoughts of resigning his pastoral care, owing to the difficulties in the way of his attending as regularly as he could wish, they entreated him to continue on, until such time as there was an opportunity for obtaining another preacher, with whom the church would be suited. To this he consented.

When up at our meeting in Jan'y 1833, Brother Polkinhorn again mentioned to the Brethren his wish to decline serving

us, and recommended to us Eld. S. Trott, of Delaware, as a preacher with whom he thought we would be suited; and spake of its being in contemplation by some of the chh's. in Fairfax, to invite him to remove into Va. to take the pastoral care of them. He was requested to write to Eld. Trott, and invite him to come on, and visit us. Brother Polkinhorn did so, but owing as we have since learned, to his letter being mis-sent, Eld. Trott did not receive it until after he had received a letter from Eld. Gilmore, advising him not to come on beforehand, as the churches in Fairfax would send him on a call forthwith; and his coming on a visit first, would delay his removal longer than was desirable.

Elder Gilmore had an appointment by invitation at Ebenezer on the Friday before the first Lord's day in February on his way to Upperville. After meeting, the conversation took place in the yard relative to Elder Trott, as Elder Gilmore has related it, in his letter addressed to Elder Trott, published in the Signs. (Vol. I. No. 22.) and a called meeting was agreed on for the next Wednesday, and he invited to attend. As our called meeting on the Wednesday after the first Lord's day in February, has been noticed, and the proceedings correctly given by Elder Gilmore in his published letter above referred to, it will not be necessary to give a general detail. We will just say now, that Dr. Grady having objected to a proposition, made by one of the Brethren, to unite with the Frying-pan and Mount Pleasant churches in sending on a call to Elder Trott, upon the recommendations received, and also objected to its being acted upon at that meeting, as it was not our regular meeting; The proposition to unite in calling was dropped, and a proposition made to conclude the meeting.— Dr. Grady then observed, "I will tell you, Brethren, what we can do, we can invite him to commence preaching for us when he commences preaching for the churches

below" &c.; as the invitation has been once and again published in the Signs. And at the Doctor's motion Elder Gilmore was requested to write this invitation and send it on to Eld. Trott in behalf of this church. Although we considered Dr. Grady to be inclining to the popular side in religion, we had ever considered him to be a man of candor, and in his entire voluntary proposition to send on this formal and specific invitation to Elder Trott,—we had not the most distant idea that it was that species of intrigue, which the then minority in their letter to Elder Trott represented it to be. Neither can we now persuade ourselves that the proposition, at the time, was not made in sincerity. Every thing indicated this to be the case; it was so received by the Brethren, and acted on in *good faith*; the church generally preferring the plan of this proposition, to that, of calling Eld. Trott without having heard him for ourselves.

Our Brethren may judge of our surprise, when after Eld. George had visited Ebenezer and preached, early in March, Dr. Grady came round to us, from house to house, trying to persuade us to unite, forthwith, in calling Elder George to the pastoral care of the church. When some of the Brethren suggested to the Dr., that it would not be using Eld. Trott well, to call another preacher without waiting to hear him, after having sent on to him the special invitation, we had; he replied that we had better do it immediately, as he thought it would not hurt Elder Trott's feelings so much to call Elder George before he came on, as afterwards. He was however informed by some, that they would consent to call no man until they had heard Elder Trott, if he came on as was expected.

Elder George we understand has denied having given his consent to accept a call from this church if it should be given. Of this we do not know, or pretend to judge. We know that Dr. Grady told several of

the Brethren, that Elder George could be now had, or that he would come if he were called, and referred to a conversation he had with him on the subject. The difficulty is between the two, not with us. Neither do we know how Dr. Grady after proposing the invitation in the very words in which it was given, was induced so to turn against his own proposition, and contrary to principles of common honesty. At our regular meeting in March, Brother Polkinhorn being present, Dr. Grady, leaving Elder G. out of the question, required of him a definite answer whether he would continue to serve the church or not. After considerable conversation and the Doctor's saying he wished something to enter on the book relative to the subject, Brother Polkinhorn told him that he might make an entry that *he is willing to serve the church until they can get a preacher to suit them*. It stands thus entered in Dr. Grady's hand writing. We notice this subject, because it has been represented, that Brother Polkinhorn was herein induced to commit himself, and to give a pledge that he would continue the pastoral care of the church. Whereas what was entered on the book by his consent, was no more than he had before told the Brethren viz: That he would continue to serve us until we could be suited in another preacher. This pledge we say he redeemed.

At our regular meeting in April, 1833, Elder Trott agreeable to notice which he had sent on of his acceptance of our invitation, was with us, and preached several times to the general satisfaction of the Br'n.; even those who had wished him superseded acknowledged themselves pleased with his preaching.

He made, at our request, another appointment, to be with us on the first Saturday, and Lord's day in May. He again attended, and a general satisfaction was expressed as to his preaching; and no objection made to him personally considered. In the mean

time it was ascertained, that certain members were industriously engaged in making a party against him, to prevent his being called, without being able to bring any well grounded objection to it; not being willing to mention what we think was the true one, viz: that he was an Old School Baptist. Having failed to substitute Elder George, and not being able to make any objection stand from the manner the invitation and answer was published in the Signs, (of April 10th 1833) though they had said that according to that publication Elder Trott was put upon the church as a pastor; a simple reference however to Eld. Trott's answer, showed that he considered it in no such light, but that the church were still left, fully to the direction of providence, and to the conclusions of their own minds, whether he should become their pastor or not; and this confirmed by word, at the meeting on the first Saturday in May, when that thing was brought up. And indeed there was no additional strength given to the wording of the invitation in the printed copy, there was the part relative to pay left out. Their last resort was, to cling to Brother Polkinhorn, and to hold him as the pastor, and represented that an attempt was making to take away our pastor, although they had made two attempts as has been showed, to call Elder George over his head, without ever consulting him; and although it was known to be Brothor Polkinhorn's wish to resign, whenever he could see the church supplied with a pastor, such as the church would approve of. The Brethren we say seeing things going on thus, and concluding that at this rate we should become split all to pieces, and ultimately left without any preacher; unless it should be, that by some undue advantage; an advocate for the *new order* of things should be brought in; it was concluded to be most prudent to act decisively; and as no objection had been made to Elder Trott, as an individual, to go into an

election of him as our pastor, if a majority should be found still in favor of it. Accordingly a meeting of the church was appointed to be held at our regular time, the third Saturday in May, though we at that time expected no preaching, it being the time of the Baltimore Association. Understanding that Brother Polkinhorn was to be in Leesburgh, on his way to the Baltimore Association, on the Wednesday before our appointed meeting, and Brother Stringfellow having to be there, to attend Court, Brother Peugh concluded to accompany him, and for the two, to have a conference with Brother Polkinhorn, to know whether it was still his mind to resign and if so, to obtain from him a letter of resignation; that those who wished to throw confusion among us, and prevent the choice of Elder Trott, might not have as a handle, Elder Polkinhorn's still being our pastor. Our meeting being organized on the 3d Saturday in May, the Letter of resignation from Brother Polkinhorn was handed in and read. After much conversation on the subject of going into the choice of Eld. Trott as our Pastor, Dr. Grady observed, the only way to decide it, was to take the vote & submit it to the majority, or words to that effect, The vote was therefore proposed and taken; when it was found that there were sixteen votes for Eld. Trott as pastor, and four against him. Dr. Grady, who acted as Moderator, so far from thinking that there was any thing, like a tie as F. W. Luckett Esq. has represented it in his publication, evidently gave up the point at once, for immediately taking his hat without waiting for the meeting to be dismissed, said, "*I am in fellowship with all the Br'n. present, but I see I can be of no farther use to you, nor you to me. Farewell.*" Starting out, he got about half way to the door, and stopping, made some remarks relative to the house, intimating that the right of the church to it would be disputed, and then went off. Previous however to his start-

ing he threw down some papers on the table, which after he was gone, were examined, and found to contain the written expressions of the minds of four other of the female members, against choosing Eld Trott as our pastor, or in favor of continuing Eld. Polkinhorn. From which it appears, that had these been present, the vote would have stood 16 to 8. A number were present who did not vote on the question.

At our regular meeting in June, Brother Trott again attended having been particularly requested so to do. Previous to the meeting's commencing on Saturday, the Son of Dr. Grady handed to him a Letter. After preaching and the meeting being organized for business, one of the Brethren, in behalf of the church, informed Brother Trott, that we had chosen him as our pastor. He then stated that he had received a letter signed by ten of our members, in which they declare their dissent from the vote of the church, and their separating from it &c. and wished to read it, to us, which he did. He then requested us to reconsider the vote by which he had been thus chosen; and if, under present circumstances, we thought it advisable to take further time for consideration, or to recall the choice altogether, he wished us to do so. And that we might consult freely on the subject, he withdrew from the house.

After conversing on the subject, we by an unanimous vote, decided to persist in presenting to him the call, which had been previously voted. Br. Trott was then called in and informed of this decision. He observed to us, that as it was thus our wish, and as from the present state of things, and from the very face of that letter he could not see, that his declining to accept, could make our situation any better, or reconcile those disaffected members, to the church, he would accept the call; but with this understanding, that if at any time hereafter, there should be a prospect of the whole church being able to unite in the call of any preach-

er, he should not be considered as standing in the way, but as being ready to resign, on an intimation thereof being given to him.  
(To be Continued in our next.)

### Circular Letter.

*The Warwick Baptist Association, convened with the Church at Hardeston, N. J. the second Wednesday in June 1834, according to previous appointment; to the several churches of which she is composed; Greeting.*

BELOVED BRETHREN:—Having been permitted, under the smiles of a kind providence, to assemble again, and receive, as expressions of your mutual fellowship, the Letters sent by your Messengers; we in return address you by this our Epistle, wishing you grace, mercy and peace from God the Father, and from our Lord Jesus Christ. The fellowship of the Saints, we conceive to be a subject of importance, to them at all times, and especially at the present; we therefore present it for your consideration. By the term fellowship we understand agreement, union, harmony, communion, concord, friendship, ect.—where neither of those principles exist there can be no fellowship. First, we observe, the fellowship of the Saints is *in the Gospel*; Hence the Apostle declares to his Brethren, that in every prayer of his for them, he made request for their fellowship in the Gospel, Phillippians i, 4, and 5. Second, *the fellowship of the Saints* being in the Gospel, it is therefore, the fellowship of the Apostles. Hence we read, they continued steadfastly in the Apostles doctrine, fellowship ect. Acts ii, 42. They who thus continued, were those that gladly received his (the Apostle's) word; Second, those that were baptized, and Third, those that were added to the church. Here was then, a church of the Saints, which not only had the Apostles fellowship, but continued in it; and steadfastly too. Let us endeavor, Brethren, to follow the example of the ancient Baptist, in continuing steadfastly in the Apostles' faith and practice, doctrine and ordinances, and consequently their fel-

lowship. If the fellowship of the Apostles, is the Saint's, it necessarily follows that the fellowship of Jesus Christ, is their's. Hence it is written, "God is faithful by whom ye were called unto the *fellowship* of his Son Jesus Christ," 1st Cor. 1st. Ch. 9th verse. The fellowship of the Saints is also the "*fellowship of the Spirit.*" See Phill. ii, 1. Because it is produced in them by the Spirit of adoption whereby they are led to cry Abba Father—the Spirit of God also bearing witness with their's, that they are born of God.

The Saints having the fellowship of the Apostles, of Jesus Christ, and the Spirit; the irresistible conclusion is, they cannot have fellowship with devils. Consequently the Apostle cautions his Breth'n against the sacrifices of the Gentiles (or heathens,) because, the things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and he would not that they should have *fellowship* with devils; and as fellowship implies, a participation or partaking; the Apostle adds: "Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and the table of Devils," 1st Cor. x, 20, 21.—Again, the Saints are not to have fellowship with unrighteousness, for all unrighteousness is sin," and they are righteous, because, Christ has been made unto them, wisdom and righteousness &c. Hence the Apostle charges them; "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? Neither are they to have communion (or fellowship) with *darkness*, for they are *light* in the Lord, and the Apostle enquires; "What communion hath *light* with *darkness.*" The Saints are to have no concord (fellowship) with Belial, for they are Christ's. Hence the apostle enquires, "What concord hath Christ with Belial?" They are to have no part (fellowship) with an Infidel, for they are believers in Christ, "And what part

hath he that believeth with an Infidel?" Neither any agreement (fellowship) with Idols, for they are the temple of God; "And what agreement hath the temple of God with Idols? for ye are the temple of the living God; as God hath said, "I will dwell in them, and walk in them; and I will I be their God, and they shall be my people," 2d Cor. Chap. vi, verses 14, 15, 16. The Saints are to have no fellowship, with the *unfruitful works of darkness*; for although they "Were sometime darkness, yet, being now light in the Lord, they are to walk as children of the light; proving what is acceptable unto the Lord; having no *fellowship* with the unfruitful works of darkness, but rather reproving them," Eph. v, 8—10—11. The works of darkness are the works of the flesh; and all flesh having corrupted his way on the earth, "darkness has covered the earth, and gross darkness the people; so that their works, are works of darkness.

Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, sedition, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God," Gal. v, 19, 20, 21. The above catalogue of the works of the flesh, (or of darkness,) as presented by the Apostle, the Saints are to have no fellowship with; for he adds, "They that are Christ's have crucified the flesh, with the affections and lusts." They are not to have fellowship with disorderly walkers: Hence the Apostle's admonition to the Thessalonians 2d Epistle, iii, 5. Now we command you, Brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every Brother that walketh disorderly, and not after the tradition which he received of us. Again; if any

man obey not our word by this Epistle, note that man, and have no company (or fellowship) with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a Brother," verse 14, 15.

The Saints are not to fellowship those who cause divisions and offences, contrary to the doctrine which they have learned. Hear Paul's directions on this subject to the Romans, xvi, 17, 18. Now I beseech you, Brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches, deceive the hearts of the simple.

Brethren, let us be careful that our conversation be as becometh the Gospel: that our walk be orderly and circumspect, as wise, and not as fools, taking the word of God as the rule of our practice, regarding at the same time, the injunction of the Apostle in reference to *those who do not obey their [the Apostle's] word*, or walk after their traditions, who are consequently disorderly—and while he thus enjoins on his Brethren a withdrawing of *fellowship* from those who are disorderly in *walk and practice*, he does not fail to set forth their duty towards those who were so in doctrine! knowing that "the time would come when they would not endure sound doctrine; but after their own lusts, should heap to themselves teachers, having itching ears: and that they should turn away their ears from the truth unto fables." And again, "that after his departure, Grievous Wolves should enter in among the church, not sparing the flock, and even of themselves, men should arise, speaking perverse things, to draw away disciples after them: therefore he admonishes them (the Elders at Ephesus) to watch: he cautions them to take heed to themselves, and to all the flock, over the which, the Holy Ghost had made them

overseers, to feed the church of God which he had purchased with his own blood. He beseeches his Brethren at Rome, to mark and avoid [have no fellowship with] those that cause divisions *contrary to the doctrine* which they had learned. That *doctrine*, is the doctrine of the Father; "Jesus answered them and said, *my doctrine*, is not mine, but his (the Father's) that sent me," it is the doctrine of the Son, for "I and my Father are one." It is the doctrine of the Apostles, for they (the church) continued steadfastly in the Apostle's doctrine. It is unquestionably then, "sound doctrine," it embraces the purpose and grace of God given to his saints, in Christ Jesus before the world began, and their calling according to that purpose—the choice of God the Father, of his people in Christ Jesus, before the foundation of the world, that they should be holy & without blame before him in love—the predestination of them, to be conformed to the image of his Son, that he might be the first born among many Brn. and to the adoption of children by Jesus Christ, to himself—their justification freely by the grace of God through the redemption that is in Christ Jesus—their final deliverance from all their sufferings, and victory over all their enemies, "Through the blood of the Lamb and the word of their testimony," and their everlasting glorification with Christ their head and elder Brother.

In a word, Brethren, the doctrine of the Father, of the Son, of the Spirit, and of the Apostles; the "sound doctrine" which the church at Rome had learned, was, that salvation was of the Lord, and not of men—that it was of grace, and not of works—not by corruptible things, as silver and gold, but by the precious blood of Christ. Having learned this doctrine in the school of Christ, being taught of God by his Spirit, (for his children are all taught of the Lord) and by his word through his Apostles—the unavoidable consequence of a doctrine

or doctrines being preached among them, contrary to the doctrine of Jesus Christ, which they had learned ; would be offences and divisions, the Apostle well knew, and how frequently he notices this subject in his Epistles to the different churches. The Galatians had a natural propensity to the observance of circumcision and ceremonies of the Law, as days and months, and times and years, so that he declares that he is afraid of them, and marvels that they are so soon removed from him that called them into the grace of Christ, unto another Gospel. Beside the propensity, they were troubled with some that *promulgated* that doctrine, & would pervert the Gospel of Christ. Paul had preached to them the *Gospel of Christ*, or salvation by grace and they had received it, and rejoiced in it ; for they did run well, but now had been hindered—they had not marked and avoided those who preached, " That except they were circumcised and kept the Law of Moses they could not be saved. Consequently they were troubled, and bewitched, the Apostle would, that they who troubled them, were cut off ; for said he, " Tho' we or an angel from Heaven, preach any other Gospel unto you, than that we have preached unto you, let him be accursed—mark him! avoid him! have no fellowship with him, lest with his good words & fair speeches he deceive the hearts of the simple, and thereby cause offences and divisions." Another reason why the Saints should not fellowship those who are disorderly in doctrine, and consequently cause offences and divisions; is given by the Apostle—they serve not our Lord Jesus Christ, but their own bellies : in doing this, like the Grievous Wolves, they spare not the flock, but in the language of the Prophet, they kill them that are fed, they eat the fat, and clothes themselves with the wool; by their fruits, they are to be known ; not so much by their external appearance, for in part they resemble Sheep; but let the spirits be tried, saith the Apos-

tle, " for many false Prophets are gone out into the world." " If any man have not the Spirit of Christ he is none of his." Consequently he will not serve our Lord Jesus Christ, either in doctrine or practice ; but his own interest, and worldly aggrandizement, by pursuing a worldly policy, and preaching a doctrine suited to the world and contrary to that which the Saints have learned. Let the churches of the Saints, take the admonitions and instructions of the Apostles ; to beware of, mark and avoid them ; let the *Elders* of the churches, over which the Holy Ghost hath made them overseers, not only " feed the flock ;" but as faithful watchmen, as good Shepherds, under Christ " the chief Shepherd." Watch : watch for the Wolves in Sheeps clothing, who divide and scatter the sheep ; watch for the thief who comes not, but to steal, to kill and destroy. Yea, watch in all things, according to Paul's charge to Timothy : so that, as Elders and Brethren, as ministers and Churches, we may be found, *observing all things whatsoever he (Christ) has commanded in his word ; and rejecting all things not commanded in his word* in reference to doctrine and practice ; as but the commandments, traditions, and inventions of men ; remembering also, that the Lord our God, will take vengeance of those inventions, Psalms xcix, 8. May the Lord enable us Brethren, to walk in the light, [Christ] so as that we may " have fellowship, one with another." Thus evincing, that, " truly our fellowship is with the Father and with his Son Jesus Christ," John, 1st Epistle, i, 3—7.

While we are thus found, endeavoring to follow Christ according to his precepts and examples, we shall hardly expect to escape the lash of persecution, much less the tongue of slander ; in order that we may know, *something at least, of the fellowship of his sufferings.*" We, (the Warwick Ass'n.) are charged with being " strenuously opposed to the practice of preaching the

Gospel to impenitent sinners ;” though it is said, we are “willing that it should be preached to the Elect in their hearing.”—We scarcely need to say, the charge is false. So far from being opposed to, we glory and rejoice in the preaching of the *Gospel of Christ*, at any time, in any place, and to whomsoever the Lord in his providence may bring together, and give a disposition to hear ; and our ministers are habitually in the *practice* of trying to preach it—we have never known them to refuse, although the hearers might have been one-half, two-thirds, three-fourths, or even all impenitent sinners. Neither can a solitary instance, either of Ministers or ch’hs, acting upon this principle, be produced among us. It is true, we are willing, yea, very desirous that the *Gospel of Christ* should be preached to the Elect, or the church, even in the hearing of the world ; but we are not desirous, nay, we are opposed to the practice of preaching *another Gospel, which is not another, but a perversion of the Gospel of Christ* ; either to saint or sinner. We are represented as being opposed to preaching the necessity of faith and repentance ; whereas we constantly affirm the necessity of repentance toward God, & faith toward our Lord Jesus Christ, in order to happiness here and hereafter. But we do not tell impenitent sinners, that they are penitent, and therefore the promises of the Gospel are for them—that they are mourners, therefore they shall be comforted—that they are weary and heavy laden, & therefore they shall find rest—that they are hungry and thirsting after righteousness, therefore they shall be filled. We do not tell them that they have eyes, ears, and hearts, and therefore they can see, hear, and understand—that they are alive, either in whole or part, and that faith and repentance being conditions of salvation, they are therefore to perform these conditions. Neither do we tell them, that although they are dead in trespasses and in sins—yet they possess natural powers, with which

they can perform spiritual things. Nay, but we tell them, that they are deaf, and dumb, and blind, yea dead—that they have no powers whatever to perform spiritual things ; no will ; for Christ said, “ye *will not* come unto me that ye might have life.” No ability, “for no man *can* come unto me, except the Father which sent me draw him.” We tell them, “they were conceived in sin, and brought forth in iniquity,” that “the whole head is sick & the whole heart faint ; that, from the sole of the foot even unto the head, there is no soundness, but wounds and bruises and purifying sores,”—that, “destruction and misery are in their ways, and the way of peace they have not known, and that there is no fear of God before their eyes,”—that “they are under condemnation already, and the wrath of God abiding on them.” Therefore in this condition, there is not a comforting promise for them in all the word of God—but on the contrary the woes and threatenings, the thunderings and curses of the word of God are their portion, and without repentance towards God, and faith toward our Lord Jesus Christ, they must perish—that a mere external repentance or turning, however good in its place, is by no means sufficient—that it is nothing short of that repentance which flows from a Godly sorrow for sin, “which is unto life,” and “needs not to be repented of,”—that will answer. We tell them that this repentance is the gift of God, for “Jesus is exalted a prince and a Saviour to give repentance to Israel and remission of sins,” and that faith also, is the gift of God, for says the Apostle ye are saved by grace, through faith, and that not of yourselves, it is the gift of God. Again, “every good gift, and every perfect gift is from above, and comes down from the Father of lights, with whom is no variableness or shadow of turning,” James i, 17. But, Brethren, it is not our present purpose, neither will our limits allow us, to enter our protest to all the false charges preferred against us,



—the base calumnies heaped upon us,—and the slanderous reports concerning us;—among the many, we have, in closing our Epistle, noticed only one or two, and very briefly stood upon our defence. We are aware, that “The tongue is a fire, a world of iniquity: that it defileth the whole body, that setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and have been tamed of mankind: But the tongue can no man tame; *it is* an unruly evil, full of deadly poison, James iii, 6, 7, 8. Let us remember Brethren, the words of our Master, “In the world ye shall have tribulation, but in me ye shall have peace.” Let us rejoice that he has overcome the world, for as sure as he has overcome, so the saints, *in him have*, and *by him shall* overcome. Oh! Brethren let us not be weary in well doing for in due season we shall reap if we faint not, & may the Lord enable us, as churches, and as individuals, by a firm, a constant, and a strict adherence to the precepts and examples of our Lord Jesus Christ, in doctrine, in faith, in practice, in life, in conduct, in conversation, yea, in all things, in the midst of a crooked and perverse generation, to shine as lights in the world. God forbid that we should suffer as evil doers, but if we suffer, let it be as christians, for the truths’ sake, and that alone. Thus the saints are and shall be, made to know, not only the power of his resurrection, but also the fellowship of his (Christ) sufferings. And now Brethren we commend you to God and to the word of his grace which is able to build you up, and to give you an inheritance among all them that are sanctified. Amen.

### Corresponding Letter.

*The Warwick Baptist Association, convened agreeably to appointment, with the Church at Hardeston, June 11th. and 12th. 1834. To our Sister Associations with whom we correspond: sends christian love.*

DEAR BRETHREN:—Through the abounding

goodness of our Covenant God we are permitted to assemble once more in our associate capacity, and we rejoice that the Lord God omnipotent reigneth, and that a sparrow cannot possibly fall to the ground, nor an hair from our head without him. It is indeed a source of great consolation to us, amid the commotion which to an alarming extent, at this day agitates Zion; that we can read and believe that God’s *Counsel SHALL stand, and HE will do ALL HIS pleasure.*

As an Association we continue to maintain inviolably that form of Bible Doctrine on which we were as an Association originally constituted, a brief summary of which you will find on the title page of our minutes, and more fully expressed in the constitution herewith published. We do not feel disposed to turn either to the right hand or to the left from the well beaten and blood marked path of the primitive saints of our Lord Jesus whose we are, and whom we serve, counting the afflictions of the dear people of God greater riches than all the treasures of Egypt. It is true we have as an association been called to endure some persecution and reproach for our steadfastness in the ancient order of the House of God; but we have not yet resisted unto blood, striving against sin, nor would we complain of persecution, but rather rejoice in being accounted worthy to suffer shame for the sake of his dear name who endured the cross and dispised the shame, and has led the way to Glory:—“GOD is gone up with a shout! The LORD with the sound of a Trumpet!!!”

We have no confidence in any of the *newly invented* schemes of the day for promoting the cause of God, or meliorating the condition of man. We believe the provisions made in the everlasting covenant of grace are amply sufficient to answer all the purposes contemplated by Jehovah and as we cannot conceive that our plots or schemes are wanted either for helps or for ornaments, we chose rather to sit low at the footstool of our Lord, and learn of him, than to attempt to teach him the better or more expeditious way to convert the world or to build up his cause upon the earth. We desire carefully to maintain every good work, but to all these we are thoroughly furnished in the scriptures of truth; and while we cautiously avoid those ostentatious parades which seems to engross the zeal of the popular professors of benevolence, we rejoice in that system of benevolence which brought the Saviour

doctrines, not because we thought them unpopular, but because they are radically & theologically wrong, hostile to the word of God, and calculated to supersede & treat with contempt the atonement of our Lord Jesus Christ, by attributing to his new plan, more efficiency and worth than to the blood of Christ. We could not view this as a single handed stroke, casually given by a slip of Mr. Judson's unruly pen, but we viewed it as the language of the idolized oracle for the East Indies, and coming to us endorsed by the Missionary fraternity of the United States, and ulogized by nearly all the Editors of religious periodicals in our country. The particular passage in Mr. J's letter, for which the above note is intended to serve either as an apology or a justification, is expressed in the following words, viz.

*"Some, yea many precious souls, might have been redeemed from the quenchless fires of hell, where now they must lie and suffer to all eternity, had you not been afraid of being thought unfashionable, and not like other folks !!"*

Mr. J's. new plan of redemption is, that the ladies strip off thier ornimental and costly apparel, and hang these upon the cross ! and thus fully substitute them in the place of him who came from Edom, with dyed garments from Bosrah, and who when hanging there, cried "IT IS FINISHED ! and gave up the Ghost.

By reference to the 4th. number of our first volume, a more copious view of Mr. Judson's doctrine and of our objections to it will be found.

For the present we will examine and see how far the above extract from his letter to Mr. Allen, will obviate the objections. And first, he acknowledges the sentiment to be *hetreodox*. Now this acknowledgment would do, if accompanied with suitable penitence & reformation, but this we do not discover, for he immediately attempts to palliate his wickedness by the most flimsy and trifling excuses imaginable, and by throwing censure on those who have objected to his *blasphemy*, by representing them so very censorious as to attempt to make him an offender for a word, which if true would be contrary tot he Divine rule. Second, he says "that it must be taken in a *popular*, not strictly *theological* sense." By this expression (if we understand him) he appeals from the word of God, which is the standard of truth, to the standard of popularity ; this appeal may indeed answer

his purpose, for his abominable doctrines have never been objected too, as being unpopular, but as being untrue and blasphemous, so that this appeal so far from extenuating his guilt, only goes to shew that he has divers weights in his bag—a great, and a small, but the Scriptures assure us that these things are abomination in the sight of a Holy God.

But last, he would excuse himself because he was not writing a supplement to Calvin's Institutes. But does it then follow that he has a right to utter falsehood in the name of the Lord, and professing to be a Messenger of the Lord merely because he is not writing a supplement to another man's writings ? Who can bid him God's speed ? Can you reader ? We can not,—we dare not.

If we could persuade ourselves that these errors were at the first a slip of his pen—certainly his apology shows that upon mature deliberation he chooses to justify himself and still contend for them in a popular sense, notwithstanding his tacit acknowledgment that they are theologically heterodox and wrong. What latitude Mr. Judson is entitled to, when writing to the ladies, we shall leave others to judge for our own part we have ever believed that it was as necessary to preach and to write the truth, when addressing the *Ladies*, as when addressing any other part of the Human Family.

EXTRACTS FROM THE MINUTES OF THE SUSSEX BAPTIST ASSOCIATION.

"A large majority of the Warwick Association strenuously oppose the practice of preaching the Gospel to impenitent sinners. Those, therefore, who are in the habit of preaching to this class of the community, are considered tainted with Arminionism. They are willing that the Gospel should be preached to the *elect*, in the hearing of sinners ; but to address them directly, and urge upon them the necessity of Faith and Repentance, is by them considered a subversion of the truth, and a *new-fangled* system of man's invention. \* \* \* \*

2. The Warwick Association, as a body, is anti-mission. It virulently opposes all the benevolent institutions of the day, and considers them all human inventions—the offspring of pride, & worldly ambition.—Two attempts have been made, within the last three years, to pass a resolution in favor of Tracts, which was strenuously opposed by a sweeping majority. Nothing of the kind can be introduced into that body. To satisfy our friends that we have made no attempt to exaggerate the subject, we refer them to the minutes of that Association. Against these proceeding we have entered our protest. We must not—we dare not—we cannot oppose those institutions, upon which God has placed the seal

of his approbation. We declare ourselves friendly to the various institutions patronized by evangelical Christians. Missionary and Tract Societies, Sabbath Schools, and Bible Classes have been established among us: and we desire to support these objects to the extent of our ability. Had we remained with the Warwick Association, our benevolent efforts must have been greatly restrained. This forms another reason for our secession. Whether the reasons we have given are sufficient to justify us in this act, we leave the friends of benevolence, and of perishing sinners to determine.

### REMARKS

The above extracts are from a circular published a year ago by a body calling themselves the Sussex Baptist Association, and called by Mr. Crosby late of the Repository, *the vital part of the Warwick Ass'n.* We should have given this circular an earlier review, but for two reasons, viz. first we choose to wait and see whether our Ass'n. would condescend to notice it, and second because we looked upon it as but a pitiful attempt to calumniate and abuse us, for refusing to join them in their iniquitous career.

The reader will see by the circular on the 214th page of this sheet, that the statements made by the Sussex Ass'n. as far as it relates to the preaching of the Gospel, at least, are totally false; and must have been made with the deliberate design of misrepresenting the Warwick Association.

In regard to the *benevolent institutions of the day*, Missionary, Tract &c. societies, Sunday School Unions &c. if these constitute the benevolence of the day; and if the Ass'n's refusing to saddle these upon her free and independent constituent churches, amounts to *vivulent* opposition; then she is in this particular, correctly represented: for she has by a *sweeping* majority rejected this whole system of popular mendicancy.

How strangely is the sense of language perverted by the literati of our age:—To be benevolent in a popular sense, according to Judson's new system, a minister must be greedy of filthy lucre,—willing, yea desirous to receive the wages of unrighteousness, and to amalgamate with the world, (the command of Christ to the contrary notwithstanding,) or to hire themselves out to mission, or other humanly instituted board, by the year, month, or day, to be by them directed how, and where, to dispose of their time and talents, [if they possess talents] whether in preaching, begging, organizing S. Schools, Temperance or other popular societies, or peddling Tracts; such men, and all who will countenance them, are called the *benevolent ones of the earth*, because they (generous souls) are willing to keep what they have, and get all they can.

But such as refuse to partake of the plunder, collected in this manner from an unsuspecting community, because God has charged them in Deut. xiii. 17th. to let nought of the cursed thing cleave to their hand, these are represented as the enemies of all that is benevolent and good.

### To Correspondents

Owing to our long absence from home, we have been thrown quite onto the back ground with our work, in consequence of which we have found it necessary to defer for the present the publication of such communications as require to be revised, while we publish such as have come to hand already prepared. We shall give, in our next the communication from the Church in Turen. Bro. Rust, and others will receive attention soon.

### CHURCH CONSTITUTION.

Agreeable to the request of the Brethren at Blakeley, Luzerne Co. Pa. we give notice that a council of Brethren will meet (by Divine permission) with them on Friday the 25th day of the present month (July) at 2 o'clock P. M. to assist in the constitution of a church. We expect if the Lord will, to attend, and we hope to meet many of our Old School Brethren on the occasion.

### NEW AGENTS.

Elder H. Cool, *Hampshier Co. Va.*  
 " Pernel T. Outten, *Modesttown, Acc'k. Va.*  
 " Eli Gitchel, *Mains'gh, Tioga Co. Pa.*  
 " Martin Salman, *Lewis Co. N.Y.*  
 " A Worden, *Liberty, Sullivan Co. N.Y.*  
 " P. Hartwell, *North Berwick, York Co. Me.*  
 Eli Barker, *Ohio.*  
 David Jackson, *Schoharie Co. N.Y.*  
 Jesse Sawyer, *Putnam Co. Il.*

RECEIPTS.—Elder Eli Ashbrook, Ohio, \$5.  
 Elder Tho's Buck Jun. Va. \$5. Elder Eph. Crocker N. Y. \$2. Col. Samuel Clark \$3.  
 \$2 being for Elijah Cormichael. John King \$1.  
 J. B. Preston, Baltimore \$1.

### POETRY.

#### For the Signs of the Times.

#### FAREWELL HYMN.

[Sung at the late Meeting at Black Rock Md.]

1 Oh happy day when Saints shall meet,  
 To part no more, the thought is sweet;  
 No more to feel the rending smart,  
 Oft felt below when christians part.

2 Oh happy place I still must say,  
 Where all, but love, is done away;  
 All cause of parting there is past,  
 Where social feast will ever last.

3 Such union here is sought in vain,  
 As there in every heart will reign;  
 There separations can't compel,  
 The Saints to bid the sad farewell.

4 On earth when friends together meet,  
 And find the passing moments sweet;  
 Time's rapid motions soon compel,  
 With grief to say, dear friends farewell.

5 The happy season soon will come,  
 When saints shall meet in heaven their home,  
 Eternally with Christ to dwell,  
 Nor ever hear the sound farewell.

# SIGNS OF THE TIMES. ✓

[Vol. 2.] Devoted Exclusively to the Baptist Cause. [No. 15.]

PUBLISHED SEMI-MONTHLY, BY AN ASSOCIATION OF BRETHREN.

NEW-VERNON, ORANGE COUNTY, NEW-YORK. JULY. 16 1834.

GILBERT BEEBE, EDITOR.

*To whom all Communications must be addressed.*

## COMMUNICATIONS.

For the Signs of the Times.

COMMUNICATION FROM THE EBENEZER  
BAPTIST CHURCH, LOUDOUN COUNTY,  
VIRGINIA.

(Concluded)

Although the Letter addressed to our pastor by this minority cast several harsh and unjust reflections upon us as a church, and upon certain individuals, yet as we did not then know their intention of circulating copies of it far and wide, to the injury of our pastor abroad, and as we entertained a hope that some if not all who signed it; would on reflection, be disposed to recall it, we thought it advisable not to notice it for a season. As to any reasons which they assigned for separating from us, we considered them perfectly nugatory; for they all centre in the one charge of *our submitting to be blindly led by priest-craft*; and this stands openly contradicted, by every transaction in the case, from the *called meeting* in Feb. on to the *regular meeting* in June. Although at our *called meeting* in Feb. a proposition was made, by one of the members (not by Elder Gilmore) to unite with the two churches below in sending on a call to Eld. Trott, it was dropped on objections being made to it. And the invitation afterwards agreed upon, originated, as has been shewed, with Dr. Grady, was in substance and form his own proposition, made as we then believed in candor, whoever or whatever, may have since induced him to pursue a different policy, as

such it was unanimously adopted by the church, and became, of course, our transaction. And so far as there was any sincerity in the transaction, and in words, so far we stood pledged, if Eld. Trott came on, and visited us, and we found him to be as he had been recommended to us, *to settle a call with him in due form*. There was therefore no room for priest-craft in the case, unless Dr. Grady will assume the responsibility of having exercised it. We however cannot help believing rather, that priest-craft has been exercised towards him and others, by certain persons, to answer particular purposes. Hence we said in our letter to the Association, *that ten of our members had separated from us, without being able to give a reason for so doing*.

After our Saturday's meeting in July, several of the Brethren being together and being informed concerning certain movements of some of the, then minority. it was then concluded that it was time, their letter to our pastor was noticed, and those who continued to adhere to its contents, were taken under dealings. They therefore concluded to bring the subject before the ch'h. at our next regular meeting. We mention this to show that their letter to us in Sept. was not the moving cause of the motion, then being made to cite them to attend our next meeting; neither was the remarks of any attending brother, the cause.

Having no meeting in August, the meeting of our Association interfering with our time, there was no opportunity to bring the case forward of the minority, until our meeting in Sept. ;— at that time, so soon as the meeting was organized, F. W. Luckett, Esq. though not a member, handed in a

letter from eight of the minority, addressed to the church; in which they offered some explanation relative to their use of the term *seperate* in their letter to our Pastor, and denied using it, in the sense, that *they considered themselves finally absolved and seperated from the church*; and requesting of us letters of dismission. But whilst they appeared disposed to give some satisfaction relative to having spoken of *seperating* from us, they offered no recantation, nor explanation, of those base slanders which they had cast upon us, in their letter to our Pastor, upon particular members, and upon Brother Polkinhorn, our much esteemed former Pastor, as well as upon Eld Gilmore relative to his transactions in the case, & which they had spread much abroad, by circulating copies of that letter, and especially by furnishing Broadus with one to read at Associations. We should therefore have appeared regardless of all sense of propriety and of correct order, as well as of our own characters, to have granted them letters upon this application. On the other hand by this letter they most unequivocally acknowledged themselves still as members of this church; and consequently as subject to its discipline. Hence they were completely debarred from pleading an exemption from the authority of the church, and from her right of discipline, in consideration of their having previously seperated from the church, and of standing as a *seperated minority*.

The church on receiving this letter, entered the following resolves on her book.

"1. Received a letter from eight of our members, requesting letters of dismission. *Resolved*, That the church cannot grant them letters of dismission, because that in their former letter to our Pastor they have made several accusations against the "church."

"2. *Resolved*, That Brethren Peugh, Richards and Stringfellow, be a committee, to wait on said members and to cite

them to appear at our next meeting, to answer to charges against them growing out of their Letter, of June last, to our Pastor, and for their conduct in other respects."

It was also concluded on, that the committee should be furnished with specifications of the charges, to present to the persons cited, if they should demand them.—Those specifications, eight in number, stand recorded on our church book.

Two of the Ten, who had been induced to sign the letter of June to our Pastor, had returned back to their places in the church, and had recalled their names and assent from that letter.

Our meeting on the Saturday before the third Lord's day in Oct, being opened.—The Moderator called upon the committee, appointed at the last meeting, to report.—They reported that they had seen the persons severally on whom they had been directed to call, and they were mostly now present. Dr. Grady then came forward and presented a paper containing the following remarkable address.

*"To the members, the majority of the church at Ebenezer, Greeting."*

"Whereas we the undersigned minority did ask for letters of dismission on the third Saturday of Septmber last (by letter) and our application being rejected, we do now recall it, for the following reason viz:— Since that time we have learned from Br. Stringfellow that it was stated in the letter from the church to the Association, that *ten of the members had withdrawn from the church without being able to give a reason for so doing*. Under the impression that in that letter the church stands committed of immorality, we cannot receive letters from her as a church of Christ until that impression shall be removed.

Neither can we consent to answer to the charges preferred against us, growing out of and address from the minority to Elder Trott, whilst the majority stand thus com-

mitted. When those difficulties are removed we stand ready as we have ever been to meet investigation before a proper tribunal.

We therefore intend to constitute ourselves into a separate church, and now claim our right to the Meeting-House at Ebenezer for worship. And that inasmuch as the majority occupy the house on the third Saturday and Lord's day, and on the fourth Lord's day, we the minority will occupy it on the first and second, not wishing to interfere with the arrangements of the majority. (Signed)

JANE BRONAUGH, HARRIET LUCKETT, MARTHA CLAYTON, ABIGAIL M. FURR, ED'WD B. GRADY, SARAH GRADY, SARAH S. LUCKETT, URY GRADY." Oct. 1833.

We have in this paper, one of those instances which occasionally occur, of persons who wish to shun the appearance of dreading an investigation, but who yet will resort to the most trifling subterfuges to evade it. And surely a much less hole to creep out at, could not be found, than these persons resorted to. We will not say that even a smaller than this has not been found within our knowledge. These persons did assign something as an excuse for separating as they said from us. But was there any reason in it? Did it not stand contradicted on the very face of it, as we have already showed? If it would bear the test, why not come to the investigation? We charge them with wilfully slandering the church in those things, which they assigned as excuses, if they could have shown that they were *rational* or correct, then we should have been convicted of stating in our letter to the Association, that which was not correct; and had we refused to recall our assertion when thus convicted, they might with propriety have charged us with *immorality*, in the thing.

After the above paper was read, and a few remarks made upon the charge of immorality therein brought, the question was put to the church, whether we were con-

scious of any thing immoral or false being contained in our letter to the Association, and decided in the negative by an unanimous vote.

And on the ground of those persons refusing to answer before the church to charges preferred against them, a motion was made, *that they be at once excluded from the connexion and fellowship of this church*; and by an unanimous vote decided that they be thus excluded. They therefore, stand excluded by us, not for having previously separated from the church, but as disorderly persons, in refusing to answer to charges which had been preferred against them, and which still stand unanswered.

We now appeal to the candor of every person acquainted with church discipline, whether, in the light of this statement of facts, upon any principle of Gospel discipline, and order, those persons can be considered as a *self-separated minority*; or whether they must not be considered as persons correctly excluded from the fellowship of this church, of which they were members, and therefore from the fellowship as church members, or Baptists, of all orderly Baptists. And we appeal to our Br'n. Preachers & others, to sustain us in maintaining the regular discipline of Christ's house. We appeal to the individuals who have been the subjects of this discipline, to say whether any thing harsh or violent has appeared in our conduct towards them; any thing contrary to that tenderness and moderation which ought to characterize the conduct of a church, in maintaining correct discipline towards erring members. We disclaim any ill will towards the excluded, any wish to injure them, in this exposure which we have been constrained to make; we wish to manifest a respect for, and to see respected by those whom we would regard as preachers of the Gospel, that discipline which our Lord has in wisdom and love instituted through the ministry of his

Apostles: and we desire to see this discipline have its legitimate effect on those who have thus been, by their own management, the subjects of it, in bringing them to a sense of their improprieties, in leading them to retrace their steps and to come back to the church in a proper spirit, disposed to adhere to that doctrine and order, on which this church was constituted, and which hitherto she has ever maintained in her ministry and her government; and to resist the propensity for going after popularity and *new things* in religion.

We know that persons in the higher circles in life, from the deference generally paid to them, are apt to conclude, that their opinions and notions ought to have peculiar sway even in the church, and that it is peculiarly mortifying to them to be arraigned for their conduct, before a church composed, as most the churches of Christ, are, of the poor of this world; but we equally well know, however much certain persons are disposed to conform to this pride of man, that no such distinctions ought to be regarded in the house of God, where the poor disciple is exalted to the honor of being a Son of God; and the rich & noble ought to feel themselves to be but worms before Him *with whom we have to do*. And we hope that no such distinction ever may be made, in administering the discipline of this ch'h.

In our conclusion, permit us to offer some remarks on two or three circumstances connected with this affair.

1. As the *then minority* in their address to our pastor, have made several references to Eld. Jos. H. Jones, of the Baltimore Association, apparently with a design to enlist his feelings on their side; we will remark in relation to the conversation which they say Dr. Grady had with him in August 1832, relative to becoming our Pastor, in case Br. Polkinhorn should leave us, that, conversation was not communicated to us, neither did we know that he was in any more favorable circumstances for tak-

ing the pastoral care of this church, than when he rejected our call in 1831. And further, that there was no proposition made to us by the Doctor or any other person, to call him—until after at our invitation Eld. Trott had visited us, and we had made up our minds in favor of him. Again they say in that letter, that "Brother Jones could now be got to serve the church, and in him the wishes of the whole church would have been centred, and this Brethren Gilmore and Polkinhorn either knew or had reason to believe."—We answer that we did not know this, neither do we know how Elds. Gilmore and Polkinhorn knew it, or what reason they had to believe it. Eld. Jones may thus judge whether in our choosing Eld. Trott to serve us, there was any disrespect showed to him or any undermining of him.

2. Those persons in their paper handed in to the church in Oct., say that they are *ready to meet investigation before a proper tribunal*. We ask, who is to decide what is a *proper tribunal*? If the decision of the King of Zion upon this question, be admitted as proper authority, then the particular church, of which the persons are members, whose cases are to be investigated, that church retaining its character as a church of Christ, is the only proper tribunal. For no other except the *final Judgment Seat* of Christ, is referred to, in the New Testament; whilst abundant references are therein made of cases of discipline to the particular churches; See, for instances 1 Cor. Chap. v, especially verses 12 and 13, and Chap. vi, 1—5. We readily admit that there is an intimate connexion between the different branches of Zion; they are but one body. There are therefore cases in which, for preserving the harmony of the whole, it is advisable for one branch to seek the assistance and advice of others. As for instance in ordaining Elds. so in cases of difficulty, wherein a church may become much divided and thrown in-

to much confusion upon some disputed point, as was the church at Antioch, it is proper for such, following the example of that, not only to appeal to the decision of the Apostles, (in their writings of course at this day) but also to ask advice concerning that decision, as of the Elders and Brethren of the church at Jerusalem, and and of Judas and Silas sent to signify this decision, in the case of the church at Antioch. And if there is such a connexion, revealed in the Scriptures between the visible churches of Christ, it is manifest that when one church having had such standing, has lost the characteristics of a church of Christ, whether through corruption or neglect of Gospel discipline, or thro' the introduction of another Gospel, or of forms and schemes not known in the New Testament, it becomes the duty of other churches, for the honor of the word of God, and for their own characters, to make their appeal to the Apostolic decisions, and to disown fellowship with such departures from the word, and such church persisting in that departure, as well as to sustain the standing of individual Brethren who may have separated from such church on account of her falling away. Now if our Brethren, or sister churches, by an honest appeal to Apostolic decision, can show our departure from the word so as to prove that the *golden candlestick* of a Gospel church is removed from us and that for their regard to the Gospel of Christ those persons have separated from us, let them disown us, if we are not reclaimed by such Scriptural proof, and sustain them. Or if the dissenting of one male member, and of seven females, thro' family connexion and the influence which a physician may exert over them, be evidence of general confusion in the church, then may it be proper that some Barsabases and Silases be sent to us, to signify the Apostolic decision unto us in the case.

3. As certain remarks have been pub-

lished relative to our meeting in Oct., and the attendance of certain persons on that occasion, by a gentleman whose general deportment as a man, we have heretofore respected, although we cannot approve of his interference so much with the affairs of that *kingdom* which is not of this world, however much it might be proper for him to feel for the honor of his wife, nor of his reflections on persons which had nothing to do with this affair, as on the Editor of the Signs. We will say in reference to Bro. Polkinhorn, that having been talking of visiting us, our Pastor seeing him, invited him to attend at this time, under the impression that such statements as he could make relative to the case, would be calculated to remove much of the prejudice to those disaffected persons towards the ch'h. and towards him. The other persons named, were not invited, neither was it known to us, or to our Pastor that they intended being here, until they came. And without intending reflection on any, we say that seeing so many present who would probably have taken part in the debate, had the charges been investigated, & by which, most likely, feelings would have been irritated rather than softened, we did esteem it a kind interposition of Providence, that the persons cited before the church, should be left to throw in the proper occasion for cutting them off, without going into an investigation of the charges. Altho' we would have been glad of a calm and dispassionate investigation, if such could have been had, in hopes that some at least, of those excluded would have been convinced of their error.

We here leave our statement before our Brethren, and to the disposal of Him *who works all things after the counsel of his own will*. Read and approved, at our meeting of business, at Ebenezer, Loudoun Co., Va. June 14th, 1834; and signed by order of the church.

BARTON RICHARDS, Clerk.



## SIGNS OF THE TIMES.

**NEW VERNON. Wednesday July 16.**

THE Signs of the Times, will be issued to subscribers on the following terms, viz:—\$1 50 per annum.

If paid in advance \$1.

A \$10 Bill sent on in advance will be received in payment for 11 copies.

No subscriptions will be received for less than one year.

No Subscription to be discontinued until all arrears are paid, except at the discretion of the Editor.

### From the Baptist Register.

"MR. EDITOR:—The undersigned, a committee, to whom was confided the discretionary power of publishing the doings of a Council held in Turin, in September last, have come to the unanimous opinion that the public welfare calls for their publication. The committee had hoped that circumstances would not require that the results of that council should be made more public; but as Eld. Martin Salmon, whose conduct is particularly condemned, continues to hold meetings, and manifests a wish to be regarded by the community as a regular Baptist minister, notwithstanding the advice of the aforesaid council, and his subsequent exclusion from the regular Baptist church in Trenton village of which he was last a member, it seems important to give the doings of the council to the public; and for that purpose they are hereunto appended.

ISAAC BACON.

ORRIN WILBUR.

DAVID GRIFFIS.

Committee.

"Pursuant to letters missive from a CONVENTION !!! held at Martinsburgh, on Aug't. 14, 1833, composed of delegates from Baptist churches of Turin and West Turin, Martinsb'h, Lowville, and Lowville & Denmark,

Eld. Elon Galusha, of Utica.

"Sarda Little, of Champion,

"Elisha Morgan, of Adams,

"Nath'l Kendrick, of Hamilton, &

"Richard Wait of Loraine,

met in council at Turin, September 18, 1833, at nine o'clock. A. M. and organized by appointing Eld. Galusha, Moderator, and Eld. Kendrick Clerk.

"The above-named Convention by their Committee, Eld. T. A. Warner and Brethren Orrin Wilbur and David Griffis, laid before the council matters of difficulty affecting the peace of the churches which originated the Convention and and other sister churches, and the reputation of some of their ministers and the Black River Association: affecting also the standing of Eld. Martin Salmon, and a body of seceders from the Turin and West Turin church, in West Turin, fellowshiped by Eld. Salmon as a regular church

and represented by him and Br'n Isaac Lyman and Edwin Payne, before the Council.

"After a sitting of two days in a full and patient hearing of all matters of difficulty presented by the Committee of said Convention Eld. Salmon and his seceding brethren, and Committees from Turin West Turin, Martinsburgh & Trenton village churches—the Convention retired for deliberation on the whole; and after long and prayerful consideration of all the affairs laid before them, unanimously came to the following

### RESULT

1. Concerning an alleged combination of ministers complained of by Eld. Martin Salmon and a number of members of the Turin and West Turin church, and offered as a reason for their withdrawing from the Black River Association, and all the churches composing that body.

*Resolved*, unanimously, That no evidence has appeared to this Council of a Combination of ministers to usurp authority over the churches in the Black River Association, by the Conventions they promoted in Turin & Martinsburgh, held in January and February, 1832, as the movers and doings of those Conventions evidently aimed at the good of the churches, and the enlargement of the Redeemer's Kingdom.

2. On the alleged combination of ministers to destroy Eld. Salmon's character:

*Resolved*, unanimously, That no evidence has appeared to this Council that a combination of ministers has been formed against Eld. Salmon but a sense of his imprudences was felt by a number of ministers and his misconduct, which embarrassed his standing in the church to which he belonged and the general course of his ministry were held out by them, on certain occasions, as a caution to churches not to employ him to preach under these circumstances.

3. With respect to Eld. Charles Clark's conduct towards Eld. Salmon:

*Resolved* unanimously, That in cases where Eld. Clark advised churches not to employ Eld. S. while the church to which he belonged had difficulties with him not fully adjusted, this Council see nothing to censure; nor in his stating the general fruits of his ministry, as far as he was acquainted with them; but a particular detail of his faults while he held a visible connexion with the denomination, is regarded as a departure from the path of duty.

4. On the complaint preferred by Eld. Salmon against Eld. T. A. Warner:

*Resolved*, unanimously, That this Council discover nothing wrong in El. Warner's communicating to the Secretary of the Board of Missions the facts contained in his letter, as the conduct and standing of Eld. Salmon rendered it improper for the convention to patronize him as a missionary; especially as Br. Warner knew that it was an invariable rule with that body not to employ any minister as a missionary, whose general reputation for prudence was exceptionable. It appears to us to have been the duty of Br. Warner, as a minister and a member of the Convention to

apprize the Secretary of the fact in relation to Eld. Salmon's general reputation.

5. Respecting Eld. John Blodgett :

*Resolved*, unanimously, That nothing has appeared in evidence to this Council in the conduct of Eld. Blodgett, which is reprehensible.

6. On the case of Eld. Riley B. Ashley :

*Resolved*, unanimously, That in the Judgement of this Council, a wrong construction has been put upon Eld. Ashley's endeavors to obtain a knowledge of the amount of property in the hands of his brethren, and upon his motives for desiring an increase of his salary ; and that nothing appears deserving of censure in his conduct, as reported to this Council.

7. Regarding the measures of the Turin and West Turin church towards her seceding members :

*Resolved*, unanimously, That in the judgement of this Council, the church laboured to enlighten her members that withdrew from the Black River Association and all the Churches connected with that body, and endeavored to prevent them from taking that step, by pointing out the consequences, and requesting them to take time for deliberation ; and that those members, with Eld. Salmon in their connexion, have no reason to complain of any attempt on the church to drive them away ; and that the subsequent decision of the church on their case, refusing to receive them again with the sentiments which led them to separate, and declaring them separated from their church fellowship, resulted as a measure of course, and is fully approved by this Council.

8. Concerning the seceding members from the Turin and West Turin church.

*Resolved*, unanimously, That in the judgement of this Council, the seceding members connected with Eld. Salmon, and calling themselves the Baptist church in West Turin, are not entitled to fellowship as a regular Baptist church, as that body originated in a disorderly manner, and was constituted without any expression of fellowship from any other body of Christians, and in receiving members from regular Baptist churches, pays no proper regard to the discipline and fellowship of such churches.

On the case of Eld. M. Salmon, the following questions of the convention, answered by the council, will shew the result.

1. Did the church in Martinsburgh require too much of Eld. Salmon, as adjusted by the substitute of their third requirement ?

Unanimously resolved they did not.

2. Does it appear that Eld. Salmon repeatedly refused to confess the last requirement of the Martinsburgh church, and that he afterwards stated that he was always willing to make that confession.

Unanimously resolved, that the evidence fully supports the affirmative of both parts of the question.

3. Does it appear that the last phraseology of the third requirement was manifestly a substitute for the phraseology as it first stood, and that the

evidence of it such that he must have known it ; and that his assertion, that he understood the church to hold him to confess both was a criminal evasion ?

Unanimously resolved, That the phraseology was a substitute ; and that it is self-evident to a common understanding ; and that Eld. Salmon pretending that the church held him to confess both, was without foundation, and appears to this council to be a criminal evasion.

4. Does the following clause in his confession, " that he did wrong to insinuate that Eld. Blodgett was responsible for the sentiment contained in the aforesaid confession when he knew that he himself was," clearly imply a confession of an intentional deviation from the truth, which partakes of the character of falsehood.

Unanimously Resolved, that the above clause in said confession, does clearly imply an intentional deviation from the truth.

5. In regard to the question of the convention respecting the general course of Eld. Salmon in the above transaction,

Unanimously Resolved, that said course is indicative of duplicity, and utterly incompatible with the frankness and integrity of the ministerial character.

6. As to Eld. Salmon's agency in the division of the church in Turin :

Unanimously Resolved, that he appears to be identified with the seceding party in its origin and general movements.

7. In reply to the question, " How far do these disclosures effect Eld. Salmon's moral, religious and ministerial character ?"

Unanimously Resolved, that his character in all these respects is thereby forfeited.

In coming to this painful result, the council are aware of the solemn consequences which must be realized by those whose conduct is herein reprobated. We have also considered our own frailty, our need of wisdom to guide our steps, and grace to keep us from sin. Yet as we are forbidden to "suffer sin upon a brother," and dare not attempt to heal slightly the hurt of the daughter of God's people, we feel constrained by the love of truth and righteousness, the fear of God and the expectation of the Judgment, to speak thus plainly and freely,—alike unmoved by the fear and by the favor of men. And we do most affectionately entreat Eld. Salmon and his adherents, to consider the subject in connexion with the retribution of eternity. The blessed Saviour has pronounced an eternal benediction on the peace-makers ; but will render indignation and wrath tribulation and anguish unto those that are contentious and do not obey the truth, but obey unrighteousness. May the Spirit of the living God produce that penitence of heart and reformation of life, which shall be accompanied with his pardoning mercy, and his saving grace to all who have wounded the Saviour in the house of his friends!

ELON GALUSHA, *Moderator.*

N. KENDRICK, *Clerk.*

### REPLY

FROM THE BAPTIST CHURCH OF WEST TURIN.

A refutation of reports slanderously circulated in the "Baptist Register," of January 24th, 1834,—touching the standing of the Baptist church of West Turin,\* also the standing and character of Elder MARTIN SALMON, our Pastor. We do believe it to be our duty to expose the hidden things of dishonesty practised by that clerical body, which convened at Turin, September 18, 1833.

We shall commence with the preliminary remarks of the Committee:—They assigned as the reason why they publish the doings of the Council, that 'Elder Martin Salmon continues to hold meetings, and manifests a wish to be regarded by the community as a regular Baptist Minister, notwithstanding the advice of the aforesaid council.' If we believed that Eld. Salmon had a desire to be recognised as holding fellowship with the popular Baptists of the *new-fangled* system, we should hold him as we do them, at distance, until he should forsake such an error.

We declare that the statement of this committee, that 'Elder Salmon has been excluded from the Trenton Village Church of which he was last a member,' is a palpable falshood!! In witness of this our declaration we will here present a letter of commendation which the Trenton Village Church gave him.

*"The branch of the Holland Patent church in the Village of Trenton:—To the Baptist churches scattered abroad, Greeting:—"*

*"Dear Brethren:—We most cordially Commend unto you our Beloved Brother Martin Salmon, as one worthy of a place among the disciples of Christ, and highly esteemed among us as a servant of Christ.*

*By order of the Branch of the Holland-patent Baptist Church at Trenton Village.*

HARLOW HOWLEY, Ch'h Clk.

*Trenton, July 14th, 1832."*

Eld. Salmon presented this letter to this Church, on the 29th of Dec. 1832. and was thereupon unanimously received; and in February following our Clerk personally informed the Clerk of Trenton Ch'h that

\*The church in Turin have recently taken to themselves the name of the Turin, and West Turin church in consequence of the division of said Town.

Eld. Salmon had united with this Church.

The clerk of Trenton village ch'h accepted the notification and acknowledged the same before the Council:—The Clerk also said that the letter was given in good faith, and told the Council that it was a *good Letter of transfer*.

We shall now notice the origin of this Council. Four churches have combined in convention to call a council to enter into the discipline of churches; we think we can show from the constitution of the Black River Association, to which these churches belong, that they have violated their own law, or constitution. Mark for example the following sweeping clause in their constitution, "As every Gospel Church, duly organized, is fully impowered to execute every branch of church discipline, *it would be usurpation for any body of men whatsoever to claim the right of judging decisively for it, either in matters of faith or practice*, we therefore believe that individual churches have no licence from the Lord Jesus, to enter into any combination or agreement *whatever* so as to counteract their power of discipline by deligation; consequently, we as an Association **UTTERLY DISCLAIM** all right of interference with the discipline of the particular churches." We wish to be understood that we have never belonged to any association:—Here we find these four churches in open defiance of the above constitution to which they have severally subscribed & solemnly pledged themselves, *combined by delegation to call a council!!*

Here we would ask, What have an executive council to do with the Church in West Turin or any of her members? Why tell about Eld. Salmon, Edwin Pain and Isaac Lyman's *representing that body of seceders*? It is true these Brethren did appear before that unscriptural body, (the council) but not to represent this Church, as was falsely asserted in the Register, but barely to make a defence, as we had learned that we were to be implicated; we are

free to acknowledge that our brethren did present some things before that council, which must have convinced honest men, as will be shown in the sequel. • How astonishing ! to tell the public that the Council gave a patient hearing to all the testimony presented, when one witness was called forward by our brethren, who would have exposed the whole affair, but his testimony was not admitted.

We will now proceed to notice the several items thrown before the public as the result of the council.

Item 1. "*Concerning an alledged combination &c.*"

On this article we shall be under the necessity of showing the abomination of four ministers, viz. Elders R. B. Ashley, C. Clark, J. Blodgett, and T. A. Warner. In the winter of 1832. as will be remembered from the peculiar course taken by Elder Ashley, who was then Pastor of the Turin and West Turin Church, (we believe his course deserves special notice.) His first move was to complain of his salary, he said *his Brethren in the ministry* complained of him for preaching for so small a sum as he was receiving, his next course was to ascertain in a private manner, the amount of property owned by each member, this fact was soon known to many or some brethren in the Lowville Church, of which Eld. Blodgett was pastor. Now the *combination* began to show itself in the conventions which were held in Turin and Martinsburgh. At the convention in Turin a proposition was made, to so arrange the eight Churches, that the above four ministers could supply them ; there was some farther conversation by Eld. B. whether there were not too many churches?—A suggestion from another. "Would it not be best for the ch'h in Boonville and West Leyden to unite, and also those of Turin and Martinsburgh. Here the equalising plan was introduced, viz: for each church to pay for the support of these four minis-

ters in proportion to their property. In this stage of the meeting we think an *Old-School* Baptist might have seen the *LITTLE HORN*. After many other suggestions, the meeting was adjourned to Martinsburgh.

But they were not able to effect their lucrative object, as the Turin Church opposed the Taxing System, to the great dissatisfaction of Eld. Ashley, for he soon told them that his usefulness was at an end with them. The Turin Church being now left destitute sent a request to Elder Salmon who was then preaching to the Trenton village church. The Turin church well knew Elder Salmon, as he was a member of that church when he commenced in the gospel ministry. Elder Salmon complied with this request of the Turin Church.

2. We shall now notice the second item on the *alleged combination* of ministers to destroy Elder Salmon's character. As soon as it was known that there was a prospect of Elder Salmon's preaching to the Turin church, one of the above named ministers C. Clark took an opportunity with several of the members of the Turin Ch'h. and made false statement, and representations, touching the character of Eld. Salmon. The church in Leyden, not long before this, had directed their Clerk to send a request to Eld. Salmon. The same Eld. Clark prevented the letter from going to Eld. Salmon, by circulating in that church slanderous reports to prejudice the minds against Eld. Salmon. Eld. Salmon continued preaching to the Turin church by their request in the Summer of 1832. The following Oct. the church in Boonville sent a messenger to Turin, to request Eld. Salmon to preach with them occasionally, as they were destitute, to which Eld. Salmon agreed, provided the Turin church would consent. The messenger said, he "hoped he would visit them if he could not preach on Sunday, for it was an important time with them." Accordingly Eld. Salmon did visit them on Thursday the same week &

returned on Saturday; the Monday following, Eld. Salmon received a Letter from Boonville church, and C. Clark was the bearer; this Eld. Clark, had heard what that church had done, and went then and told them that if they employed Elder Salmon, probably the Association would withdraw fellowship from them as a church. By this time some of the members of the Turin church had ascertained to satisfaction that what Elder Clark had told them about Eld. Salmon was false, upon which the Brethren Newton Clark, and Isaac Lyman, who are now members of this church, took up a labor with Eld. Clark, and in conversation with him in the second step of labor in company with Elder Salmon, and two of the members of the Boonville church. The question was put to Elder Clark by Br. Lyman. "Do you think Sir, that your course with Eld. Salmon has been according to the Gospel?"—His answer was that, "he had made it a subject of prayer, and his feelings had led him to do as he had done," Br. Lyman replied, "you know that we Baptist are not to make feelings our guide, unless they correspond with the word, and it is evident that your feelings do not, for your course is not a Gospel one" Then Eld. Salmon asked Eld. Clark the following question, "have you not exerted your influence in Leyden, Turin, and Boonville churches to prevent my preaching to either of those churches?" To which Eld. Clark answered, "I have; and I have the full approbation of my Brethren in the ministry for so doing, viz: Elders Ashley, Blodgett, Warner and Knapp."

The labor was prosecuted and presented to the Martinsburgh church of which Eld. Clark was then a member, and the church found no course of trial with Eld. Clark. Eld. Ashley said to a number of the members of this church that "the course which Eld. Clark took with Eld. Salmon was not a Gospel course, yet he did fully approbate

it." Eld. Blodgett, made a similar confession before the council,—such is the combination of which we speak.

3. Here it may be well to remark that Elder Salmon was a member in good standing in the Trenton church, at the time Eld. Clark went to Leyden and Turin, circulating those slanderous reports.

4. On the complaint preferred by Elder Salmon, against Eld. T. A. Warner. This has reference to a letter which Eld. Warner wrote to the Secretary of the Board of Missions, which is an infamous letter, we have a copy on hand, with statements very incorrect, conveying the idea that Elder Salmon was to receive support as a Missionary from the Board. The truth of which was, the church in Trenton Village applied for aid for themselves expecting Eld. Salmon was about to leave them—as was testified by the Deacon and Clerk from Trenton, who farther said that Eld. Salmon told them repeatedly, not to make any such request for him.

5. We wish the reader to judge whether the council acted the part of honest men—by attending to the following confession of Eld. John Blodgett, who arose in the assembly apparently affected, and said nearly as follows: "Eld. Clark, must labor under a great embarrassment as he is the youngest Minister in the country to arise in this assembly and confess that he did wrong to take the course he did. I who am the eldest and looked up unto as a Father, had not only advised him to take this course, but had practised the same before him. I have conscience convicted by times that it was a wrong course, yet I thought the cause of God suffered so, it was needful for such a course to be taken, that the Brethren might know how things were. I am convinced that it was a wrong course and I have no idea that Eld. Clark, would have taken that course if I had not advised him. I therefore take the whole responsibility upon myself." He also confessed to Eld.

Salmon, and asked his forgiveness, and said that his advice to Eld. Clark, was in consequence of a hardness he held against Eld. Salmon, which he wanted removed. The Moderator then arose and said, "I had no idea that such a thing existed in the world—had Blodgett's remarks been made previous to our deliberation we should have noticed them in our result.

Now we leave the reader to judge whether the council acted honestly with all this testimony before them, in saying as they have, that no evidence has appeared of a combination formed against Eld. Salmon.

6. The council have justified Eld. R. B. Ashley, in attempting privately to ascertain the amount of property in the church for the purpose of enlarging his salary, by each member paying to him ten Dollars on a thousand. Two witnesses said before the council "Eld. Ashley did declare to us that it was his wish to have every Baptist member in America brought under their measure to pay ten Dollars on a thousand for the support of the Gospel, and he meant to use his influence to support that object." Can such a man be a Baptist? with the following views, also; Leyden church meeting August 1833, Eld. Ashley then said that "the atonement of Christ did not effect the salvation of a soul, and the note in the Articles of the church, which says that (the Doctrine of Election is the only reason why any are brought to repentance,) he wished erased from the articles of every Baptist church. For it was contrary to Bible, contrary to reason, and contrary to sound judgment.

Now reader you have Elder Ashley without disguise, and we believe, the sentiments of his Brethren in the combination.

Item 7. Regarding the measures of the Turin Ch'h towards her seceding members."

What manifest iniquity! in saying as they have on this item, *that the church en-*

*deavored to enlighten her members* that withdrew from the Black River Ass'n. & all the churches connected with that body, and endeavored to prevent their taking that step, and requested them to take time for deliberation. Here we shall detect two errors.—1st. Respecting the Resolution to withdraw from B. Riv. Ass'n and all the Churches connected with that body. Such a resolution was never offered in the Turin Church; but the following was viz. Resolved that we withdraw from the Black River Association, because of a combination existing in said Association, (and our church fellowship from all who are connected with it,)—the last clause of which, was added by the Moderator, and without this he refused to put the question, for it was well known that seven-tenths of the members would have acted in favor of the motion; after the addition was urged in, one of the brethren requested an adjournment, but to no purpose, which shows the second error, viz. that the church requested her seceding members to take time for deliberation. Finally the motion was urged and fourteen acted in favor of the resolution, & soon received letters of *exclusion!!* with a number of others; we give the letter verbatim,

"*To whom it may concern.*

This may certify that Brethren Newton Clark, Isaac Lyman, Homer Clark, Dan Carter, Amos Tolles, Benham Webb, Enoch Lyman, Edwin Pain, and sisters, Elizabeth H Clark, Lucinda Kentner, Abigail Toller, Amos Clark, Eleanor P. Webb, Cynthia Lyman, Mary Pain, Anna Salmon, Susan Myres, Eleanor Cone and Caroline Miller, have been members of this ch'h. *and we hereby testify that we have no objection to make against their moral characters, but for some time past, they have manifested a dissatisfaction with the Benevolent operations of the present day, Association of churches.—Theological Institutions & Ecclesiastical Councils: amount-*

ing to so great a trial that they cannot walk with this church; but after much conversation, summed up their trial in the following Resolution, which was passed by a majority of the above named; the minority have since joined them. "That they withdraw from the Black River Association in consequence of a combination existing in said Ass'n. and their church fellowship from all that are connected with it." On account of the above declaration and the last act or resolve, we feel it to be our indispensable duty to withdraw our watch-care and hand of church fellowship from them until they shall return to Zion with confession, and resume their standing in the church. Praying that God will open their eyes, and convince them of the errors which we think they have been left to embrace.

By Order and in behalf of the Baptist Church of *Christ*, in Turin & West Turin  
DAVID H HIGBY, Ch'h. Cl'k."

Dec. 22d, 1832.

Item 8. Concerning the Seceding members from the Turin Church.

Two things claim attention, and first, our disorderly origin.—After being thus unceremoniously excluded, we felt it to be our privilege to form into a body by ourselves, to maintain the worship of God, and to hold up our light in this region of darkness, where human wisdom is substituted for the commands of God. We will now enquire whither 'D. D.' Kendrick and his coadjutor E. Galusha, have power over the churches to dictate and proscribe? The dictation and proscription of men we fear not so long as we have "Thus saith the Lord," for our guide. We infer from this resolution, that if we had called a *Rev.* Council of their stamp, and consulted with them whether we were worthy to be called a church, we should have escaped the slander and sarcasms of the Register.

We have one thing yet to learn before we submit to Councils, i. e. that the Lord has authorised a tribunal above the church.

2. Receiving members from other regular Baptist churches.

We acknowledge the favor in giving publicity to one fact, that we receive members from other Baptist churches. We have a goodly number for the, which we are thankful, and our little band has increased to more than four-times ten. When a poor Baptist who has groaned under the pressure of human engines for years, comes to our door and knocks for entrance, we say come in thou blessed of the Lord. Our next remarks are in reference to questions proposed by the convention to the council for decision in reference to the Martinsburgh church, of which church Eld. Salmon has not been a member for more than two years. From Martinsburgh church, Elder Salmon was transferred to Trenton church; then from Trenton to this church, of which he is now a member, (see said letter above)—we wish the reader to notice the self-contradiction of the committee.—They say he was last a member of Trenton church—if so what have Martinsburgh church to do with Eld. Salmon? This has reference to things that are past and settled as was proven before the council by parole and written testimony. We believe this course has been taken to save the sinking combination, which they have by so doing, made to appear more visible.

For us it is passing strange how men professing Godliness dare present such things before the public. This iniquity is palmed on the Martinsburgh church to their shame and disgrace in the view of all unprejudiced persons who attended the council. Is it not manifest that those Anti-christian denunciations, and decisions were in consequence of Eld. Salmon's connexion with this church.

In the conclusion of the whole matter the council have pathetically exhorted Elder Salmon and his adherents, to consider the subject in connexion with the retributions of eternity, and then say the Saviour has pro-

ounced an eternal and everlasting benediction on the peace makers &c. A few remarks and we conclude for the present.— That the glorious Redeemer has pronounced a benediction on peace makers is true; but not on those who make false peace or daub with untempered Morter. Lo! a convention have built up a wall, and a council have daubed it with untempered mortar!! Listen, none can find fault with scripture, we shall quote the following from Ezek. xiii, 10, 11, 12, "Because, even because they have seduced my people, saying, Peace; and *there was no peace*; and one built up a wall, and lo, others daubed it with untempered mortar; Say unto them which daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it. Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it." We hope the reader will read the whole Chapter. Now here we stand alone in this region, under the sensure of men who we expect to meet at the Tribunal, when the secrets of men's hearts will be known. Dear Brother we rejoice to learn through the "Signs of the Times," that we are not alone. We rejoice that there are Baptist yet who refuse the *mark of the Beast, and the number of his name*. We wish to be recognized as standing opposed to pious fraud and religious speculation. Signed, by order of the Churh.

CHARLES RAYAN,  
ISAAC LYMAN,  
EDWIN PAYNE,  
NEWTON CLARK.

Committee appointed by the Baptist ch'h. in West Turin.

#### AN ALLEGORY.

##### *Black River Bear Hunting.*

FOUND ON THE HIGH ROAD, IN THE VICINITY OF LEWIS COUNTY, NEW YORK.

DEAR BROTHER :—I must give you a short sketch of an event that took place with us between the years 1824 and 1834. There was a Bear as

we thought that did much damage among us. At broad day light he came among our sheep and Lambs, and made such havock among them that it appeared as though he would devour the whole flock, and you know that Sheep and Lambs require a great deal of looking after; and hence, the importance of having a Shepherd, however early in the spring we were very much hurried about our Spring-work, not thinking but what our Sheep and Lambs were strong, and that they could keep out of the way, till he had actually come among them and feasted his ferocious appetite on the blood of the Sheep and Lambs.— Now there were in this country five men, whose occupation was to look after Sheep, and they were Brothers; I will give you their names: Keen-eye, Faint-heart, Self-will, Sym-pathy, Love-all. We concluded we would call one of these men whose name was Keen-eye, to look after the Sheep and feed them, and also to find out the lurking places of the Bear, and he had not been with us above an hour, so remarkably keen was he before, he saw the Bear bounding along towards the sheep with his mouth wide open ready to devour.

Keen-eye, immediately stepped in between the Bear and the Sheep, with a drawn sword in his hand and other implements of war, ready for the battle, with a full determination to kill the Bear or die on the spot himself, & just as he was ready to wield the fatal blow his Brother Faint-heart, came as with an Eagle's wing, and cried out "Hold! hold! Brother you must not kill; it is contrary to our Father's command," "Thou shalt not kill." Keen-eye stood amazed, to think his Brother should apply the command in such a manner as to try to prevent his killing the Bear, but he remembered his Father's command, which was not to flee in time of danger, (John x, 2,) thinking that if the case would go hard with him, that his Brother would assist him, or at least would not leave him to suffer and be torn to pieces by such an enemy to Sheep and Lambs, but instead of helping his Brother to kill the Bear, he took out his trumpet and called his other three Brothers to apprehend and bind their Brother Keen-eye, for attempting to kill in any case.— These four Brothers, as I have told you before, were Shepherds and had Sheep under their care—here I must remark to you, that Faint-heart, the oldest Brother was holding some alliance with animals that dwell in dark places, where none



error, contention and all disputations which may gender strife. The great trouble with us poor fallen creatures is, we think more highly of ourselves than we ought not willing that God should vindicate our cause, He saith vengeance is mine and I will repay it. If God be for us who can be against us.

Done by order of the church.

THOMAS HOVEY, *Clerk.*

June 30, 1834.

The following Circular and Corresponding Letters, were forwarded to us for publication by order of the Delaware Association.

### ***Circular Letter.***

*The Messengers composing the Delaware Baptist Ass'n., to the Churches whom they severally represent, send Christian Salutation.*

BELOVED BRETHREN:—Having been permitted by the great Head of the Church to meet in our Associate relation, and to receive as evidence of your mutual fellowship, the Epistles sent by your Messengers—WE, in return, affectionately address you by Letter, according to our usual custom, Praying that "grace, mercy and peace from God our Father, and Jesus Christ our Lord," may be multiplied unto you.

The subject to which we would invite your earnest attention, and which we believe to be of vital importance as essential to salvation, is *Regeneration* or the *New Birth*, without which there can be no qualification for Church membership, nor for the Kingdom of Heaven, as our Lord said in John, iii, 3, "Except a man be born again he cannot see the Kingdom of God." The primitive Churches were composed of such as were called of Christ Jesus, Rom. i, 6; and the additions to the first Church at Jerusalem, are called believers, in Acts, v, 14. They were added by the Lord, and not by man, as in Acts ii, 47, "And the Lord added to the Church daily such as should be saved." Therefore we conclude they were regenerated persons, "both men and women," subjects of the New Birth.

In presenting this important subject to view, we propose to notice three ideas. 1. The nature. 2. Necessity. 3. Effects of the New Birth.

I. The nature. 1st. It is something more than conversion, which may take place without regeneration,—but regeneration cannot take place without conversion. In conversion the Creature is active, which signifies a turning—men may turn from one sentiment to another, and from one society to another a thousand times, and never be the subject of regeneration, which is the work of God alone. We learn that many were converted to follow Christ, as recorded in John vi, 60: but when our Lord said to them, "Except ye eat the flesh of the Son of man, and drink his blood ye have no life in you,"—as in John vi, 53, which man in a natural state cannot do, neither can understand, consequently they gave no evidence of spiritual life, having no spiritual appetite to taste that the Lord was gracious. They knew nothing of the sweets of Religion in their souls: "From that time they went back and walked no more with him," John vi, 66. And it is to be feared there are many, who profess to follow Christ, and believe in him now, who are as ignorant of spiritual things as they were, and know not what it is to feed by faith on Christ the bread of life; who forsake the true Church of Christ on account of their contending for the faith once delivered to the saints; such are running after lo here and lo there, because it seems more correspondent with their carnal views and of Natural Religion, of whom it may be said as in 1st John ii, 19, "They went out from us, but they were not of us; for if they had been of us they would no doubt have continued with us; but they went out that they might be made manifest that they were not all of us."

Again, many of the Lord's children may be converted from false doctrines, which they may have been carried away with; &

from sinful conduct, and backsliding, who have previously been regenerated by the Spirit of God, as was Peter, Luke xxii, 32, to whom our Lord said, "When thou art converted strengthen thy Brethren."

2. Baptism does not constitute Regeneration, as many in our day teach, and thereby influence many to believe they have religion, when they have not a spark of vital godliness in their hearts; and as it was of old as recorded in Ezekiel xxii, 28, "and her Prophets have daubed with untempered mortar, divining lies unto them, saying Thus saith the Lord God, when the Lord hath not spoken." Many have been Baptized, and joined a Church, who have still been in the gall of bitterness and bonds of iniquity, as was Simon Magus, see Acts viii, 23; which if Baptism had been Regeneration Simon would of no course have been a christian.

3. Regeneration or the new birth is a work of the Holy Ghost, who works when and where he will as a sovereign, as expressed in John iii, 8; "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the spirit." Thus giving life to dead sinners, for "It is the spirit that quickeneth," John vi, 63. He is emphatically called in Romans viii, 2, "The Spirit of Life." Under his operative influence man becomes a new creature, "Therefore if any man be in Christ he is a new creature, old things are passed away, behold all things become new," 2 Cor. vi, 17. Hence a new spiritual principle in the soul by the creating power of the Spirit of God, whereby it becomes quickened, as in Ephes. ii, 1; "You hath he quickened who were dead in trespasses and sins." And this new principle never fails to produce good works as the legitimate evidence of its existence in the soul, as in Eph. ii, 10: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordain-

ed that we should walk in them;" for the natural man cannot perform a single good work; salvation is "Not of works, lest any man should boast, Ephs. ii, 9. None but the soul which is the subject of a new creation can perform a good work, all which God had determined before: "The tree is made good, consequently the fruit produced is good," Matt. xii, 33. Now if the infusion of this new principle of life is essential in regeneration, than it does not consist in a mere reformation of life, however exact that life may be, for a dead man is wholly ignorant of the state of death sin has plunged him in, neither can he as dead in sin give himself life. The new creature therefore does not consist in a new course of actions, for however moral in life without the Spirit's influence, man is *dead* and *blind* and *ignorant* of spiritual things, as recorded in 1 Cor. ii, 14: "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him, neither can he know them, because they are spiritually discerned." A new creation in the soul is termed the "new man," as in Ephes. iv, 24, all which is the effect of God's irresistible power in the creature, and is an instantaneous production, for such is man's native depravity he would resist if it were possible, which shows our ruined condition, but when the soul becomes the subject of this change, a new course of life is always produced as the effect of regeneration, and not the cause.

4. In Regeneration Spiritual Life is given, and the evidence is manifest, like a child born into this world cries and shews signs of want, so a soul born of God, begins to cry to God, under a sense of guilt for pardon and acceptance; its spiritual wants increase, of which it was entirely ignorant before, & the whole train of christian graces which are essentially properties of that spiritual life, and which are implanted in the soul in regeneration, begin to act under the spirit's influence—Faith

takes a back look and surveys all past transgressions, and as the eye of the new born soul looks into the heart and beholds a sink of iniquity, thus realizing its total depravity in all its faculties and powers, and its consequent inability to perform any act that can render it acceptable to a holy God, in point of justification, looking into the law of God, it sees its just condemnation, and cries "What must I do to be saved." By this sight, which nature could not give, sin revives and the soul dies to all its own good works, which were so much depended in before; and when sinking down under the weight of its guilt, turns to Calvary to see the spotless bleeding Son of God expiring beneath the load of his people's sins, as in 2 Cor. v, 21, "For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." It is thus Jesus made atonement for sin, and brought in everlasting righteousness, which he did not need for himself, but which he makes over to his people; and in the exercise of Faith which is the fruit of spiritual life in regeneration, lays hold of that righteousness "which is unto all and upon all them that believe," and sees how a holy God, consistent with the perfections of his nature and attributes of his Throne, can be just and justify the sinner that believes in Jesus, and can say as in Rom. v, 1, "Therefore being justified by faith we have peace with God through our Lord Jesus Christ, by whom we have access, by faith into this grace wherein we stand, and rejoice in the hope of the glory of God: and this hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Thus hope acts on the Promises, "which become the well springs of life to the soul, John iv, 14: and as in Is. xii, 3, "Therefore with joy shall ye draw water out of the wells of salvation," and stretches forward its large expectations, while *Love to God, to Christ, to his People, to his Word and to his Ordinances*, begin

to burn as a sacred flame, detaching the mind from sublunary things, and elevating it to God, and causing it to delight in things above, being thereunto exhorted in Coloss. iii, 1, 2, 3, 4—"If ye then be risen with Christ, seek those things which are above where Christ sitteth at the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in Glory."

## II. The necessity of Regeneration.

1. Without it we should have no spiritual knowledge of ourselves as lost undone sinners, totally depraved and helpless, unable to think a good thought or perform a good action so as to merit God's favor.

2. Without it we are completely ignorant of that God with whom we have to do, and the complaint of the Lord against his ancient people, is applicable to us all by nature, Ps. L, 21: "Thou thoughtest that I was altogether such an one as thyself."—And it is greatly to be lamented that many who pretend to preach the Gospel, display that native ignorance, and give no evidence of their being born again, but are as our Lord says in Matt. xv, 14, "They be blind leaders of the blind," and without the regenerating operation of the spirit of God, must continue blind, and will eventually fall into the ditch.

3. Without it we should continue ignorant of Jesus Christ as the gift of God, and of his errand into the world; ignorant of the whole plan of redeeming love as revealed in the Bible, and of the necessity of atonement by Jesus, consequently have no knowledge of the full and finished work of salvation by our divine Mediator in magnifying the Law and making it honorable, and offering up a sacrifice as was predicted in Dan. ix, 24, "To finish transgression, make an end of sin, and to bring in everlasting righteousness," without which not

one of the human family would ever be justified in the sight of a holy God. Without Regeneration we should remain unacquainted with all those precious names and titles which Jesus has espoused to himself, as standing in covenant relation to his Elect, all which for the comfort of all his people, while passing through this vale of tribulation, are recorded in his precious Word.

4. Without the New Birth, we should not be able to appreciate the necessity of the work of the Holy Ghost, to quicken, enlighten and carry on the great work of salvation in our souls, in order to make us meet to enjoy God here, and in Glory, thus we should continue under an awful delusion, that we could perform the work of repentance ourselves, or help the Spirit in his work as many who assume the character of Ministers in our day teach, while others preach that by a sincere obedience, which by nature we ignorantly think we can perform, God is bound to accept it instead of a perfect, and thus setting aside the necessity of the obedience and atonement of Christ for salvation : but Brethren ye have not so learned Christ.

5. Without Regeneration we should have no heavenly mindedness, consequently we should have no relish for spiritual things, and this accounts for so many delighting to feed upon error ; they are crying out for new wine, not having tasted the old, as our blessed Lord said in Luke v, 39, "No man also having drunk old wine, straightway desireth the new ; for he saith, the old is better." And thus many feed upon the husks and vanities of this life, which accounts for so many worldly minded professors.

6. Without this great work which is not of blood, nor of the will of the flesh, nor of the will of man, but of God, see John iii, 3, " Except a man be born again he cannot see the kingdom of God." To see implies life; the Spirit thus quickens, gives eyes to see, then, as in John xvi, 15, he

takes of the things of Jesus and shews them unto the enlightened soul, without which there can be no enjoyment of heavenly peace, and without it we should not have been fitted for heaven, for "without holiness no man shall see the Lord," Heb. xii, 14. Whoever therefore dreams of getting to heaven without regeneration by the spirit of God, is under an awful delusion, all which shows the necessity of this great work.

### III. Contemplate the happy effects of Regeneration.

1. The heart is turned to God : It breaks with contrition, Ps. li, 4, and cries " against Thee, the only have I sinned & done evil in thy sight:" humbled under a sense of its own native depravity and sinfulness, thus confesses and forsakes sin, realizing its just condemnation by God's most Holy Law, and feeling the wound which sin has made, becomes sensible that nothing but the balm flowing from a precious Jesus on Calvary's Mount, can heal the maladies, hence the wounded soul flies to the Great Physician and cries, as in Matt. viii, 2, with the leper, " Lord if thou wilt thou canst make me clean," and obtains a cure from a bleeding Saviour, who expired on the cross, who says, " I will, be thou clean," 3. Thus at the sight of the cross the newly born soul is melted into contrition and is made the subject of that repentance which is unto life, not to be repented of, and now it becomes dissolved in love, saying, as in John iv, 19, we " love him because he hath first loved us." Such a soul knows now from happy experience that if God's love to him had waited for his love first, he never would have loved the Lord. Oh how experimentally can such say with the Apostle in Ephes. ii, 8, " By grace are ye saved through faith, and that not of yourselves, it is the gift of God, not of works lest any man should boast."

2. Another blessed effect of Regeneration is to believe in Jesus, knowing that to believe is the work of God, as in John, vi, 29, " This is the work of God that ye believe on him whom he hath sent," for "all men have not faith," 2 Thes. iii, 2 : and this faith is of the operation of the Spirit of God, Coloss. ii, 12, who has produced this new birth : this Faith is not a dead notion in the head, but a living principle in the heart, and brings joy into the soul, Rom. v, 11 : " We also

joy in God through our Lord Jesus Christ, by whom we have now received the atonement ;” and as in Rom. v, 1. Peace with God is enjoined through the same glorious channel, the Lord Jesus Christ, which was opened in eternity by the same infinite wisdom and boundless love of God, through which all the blessings of the new and everlasting covenant which is ordered in all things and sure, flow to the church, and will continue to flow, until the whole church of Christ shall be saved with an everlasting salvation, and the top stone of the spiritual building shall be brought forth with shouting of grace, grace, unto it.

Dear Brethren, to mention all the blessed effects flowing from Regeneration, would exhaust our time, our finite powers, and require a boundless eternity to contemplate the delightful theme.—But we shall touch on a few things more, in a brief way. The soul under its influence expands with benevolence, as did Zacheus, Luke xix, 8. It bows with unreserved submission, saying, “Lord what wilt thou have me to do ?” Acts ix, 6. “Old things are passed away and all things become new,” 2 Cor. v, 17. Enemies become friends—Sinners are reconciled to God—communion is enjoyed with God, with Christ, with the Holy Spirit, and with the saints of God; the Churches become one, John xvii, 21 ; who are all animated by the same spirit, and are not strangers to that “Joy which is unspeakable and full of glory :” Love prevails ; the believer rises in the image of Christ, “according to the foreknowledge and pre-determination of God,” vii, 29 : bearing his likeness, realizing his justification by faith in Jesus ; made free from sin and becomes a servant of God, having his fruit unto holiness and the end everlasting life, Rom. vi, 22. All which shews that Jesus and his Holy Religion came down from God, and never fails to elevate the affections of its possessor to God, and will lead to everlasting glory. A soul once born again is never unborn : “Therefore beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord,” 1. Cor. xv, 18.

WM. K. ROBISON, *Moderator.*

SIMON KOLLOCK, *Clerk.*

### **Corresponding Letter.**

*The Delaware Baptist Association to the several Associations with whom she corresponds, sendeth love in the Lord—*

BELVOED BRETHREN :—Being again assem-

bled in our Anniversary Meeting, we with pleasure resume our epistolary correspondence, which has hitherto afforded us much pleasure ; our present session has been one of great pleasure—the harmony of our counsel, the zeal and faithfulness with which the blessed word was dispensed, the brotherly love which prevailed—all combined to make our interview delightful. Although we were favored with but few of our Brethren from the East or North, we were happy in the reception of those from the West and the South—whose coming was refreshing to us ; as they brought to us the Ark, in the good old way, according to the command of God, without a new cart of Philistian construction, or any unhallowed hand of human invention to steady it—Dear Brethren, the present is an eventful period to the Church of our Lord Jesus Christ. The opening & fulfilling of the volume of prophecy, indicates the near approach of trying times on the saints of God, and we certainly should be remiss in our duty to remain silent while such strong efforts are making and deep schemes laid for the union of the church and the world. We cannot in conscience go into that union upon a monied qualification, believing as we do, that the Saviour intended that the separation should be maintained by his followers as he has declared in His word—we would therefore exhort you to see, and ask for the good old ways and walk therein—we hope you have not left the truth and simplicity of the Gospel as we have heretofore learned it—and that you are earnestly contending for the faith once delivered to the saints—we shall be happy in receiving and reciprocating your correspondence. Our next session will take place with our sister church at the Welch Tract, on Saturday preceding 1st Lord's day in June, at 10 o'clock, where we shall be happy to hear of your steadfastness of faith, and to receive your Messengers—and the messages they have received from the Lord—and to aid us in our deliberations—ever bearing in mind our own weakness and insufficiency ; we ask an interest in your prayers. May the God of love and truth, and peace, be with you all. We remain as ever yours, in a never failing Jesus.

WM. K. ROBISON, *Moderator.*

SIMON KOLLOCK, *Clerk.*

Let all our old school Associations and Churches be equally frank to avow their views, and the result will be happy to the church.—*Ed.*

**SIGNS OF THE TIMES.**

**NEW, VERNON. Wednesday July 30**

THE Signs of the Times, will be issued to subscribers on the following terms, viz:—\$1 50 per annum.

If paid in advance \$1.

A \$10 Bill sent on in advance will be received in payment for 11 copies.

No subscriptions will be received for less than one year.

No Subscription to be discontinued until all arrears are paid, except at the discretion of the Editor.

**OLD SCHOOL MEETINGS.**

The attention of our Old School Brethren, Ministers, and others, are invited to the contemplated meeting to be held with the North Berwick church York Co., Maine, in Sept. next, as mentioned in the letter of Brother Hartwell, published in another part of this paper. We hope that some of our Brethren may be able to go over and help them, and if not to make some communications by Epistolary correspondence as shall be calculated to strengthen their hands in the good cause.

We also (by request) republish the adjourned Old School meeting in the bounds of Chemung Association, mentioned in the 7th No. of this Vol., which is to be held with the church at Columbia and Wells, on Tuesday before the 2d Wednesday in Sept. next at 10 o'clock, A. M. Elds. and Brethren in general of the Old School are affectionately invited to attend.

**DISCIPLINE.**

In answer to queries submitted by our Brother Spring, on the subject of Gospel Discipline, we would observe, that we understand the Church of Christ to be an independent Body, vested with authority by her King, to execute the order of his house according to the rule of order which he has laid down in the New Testament. To suppose that any case of difficulty could possibly occur, for the disposal of which there is no provision made in the Divine Rule, would be a reflection on the wisdom of Zion's Divine Legislator. The execution of the Law of Zion is a *good work*, therefore to it,—the man of God is thoroughly furnished in the Scriptures of truth. In most cases we believe that the rule recorded in Matt. xviii, will apply. But that there are

exceptions we think will be seen by a reference to the Apostles. See 1 Cor. v, 4, 5,—11—13. 1 Tim. v, 20. Titus iii, 10, 11, and Gal. ii, 5.

In our judgment, all decisions in discipline, whither by majorities or minorities, are null and void if made without a direct warrant in the New Testament—but all decisions, (whether made by many or by few,) if directly authorized by the word of God, "is bound on earth, and shall be bound in heaven,"—such decisions are to be in all cases final and conclusive of course. In the execution of the discipline of the church there is to be no partiality shown to one over another, on account of his or her gifts, age or consequence—for if thine eye offend thee pluck it out, and cast it from thee, or thy hand, or foot, or any of the members; there is but one rule, and the Master says, It is better to enter in to life with one eye, or halt, or maimed, &c. than to retain all these disaffected members to be cast into hell fire—and that disorder into which a church must be plunged, if she is not governed by the Divine Rule is by James called, *the fire of hell*!!

These remarks are humbly submitted, the subject is still open, and we solicit the labor on this important subject of a bler Brethren. The Brother who submits his queries, enquires after the *old paths*, let those who have wisdom point them out.

**REPLY TO "A POOR SINNER."**

1. She thinks when an Editor has *excellent* Communications on hand, he would do better to publish them, than to occupy his columns with church *quarrels* &c.

2. She wishes to be informed, why it is, that the ministers of all denominations within the circle of her acquaintance, exhort unregenerate sinners to comply with the *terms* of Salvation,

3. Whether it is her duty to attend meeting every First-day where the main scope of the preaching is erroneous or to tarry at home and be considered an heathen?

We respectfully reply to our correspondent, that however pleasant and agreeable it may be to us to read the *excellent* communications of our scattered Brethren, on those ever profitable and interesting points of doctrine and experience, and to learn the prosperity of the cause of God and truth in the various departments of Zion. It is also our painful lot to record some of the many *tricks* of the adversary by which he is

known to sow the seeds of discord among Br'n. for the two-fold reason. First, that others may not be ignorant of his devices, but be on their guard, and the better prepared to meet him at the threshold—and also, to build up the dear persecuted, and afflicted bands who are sorely hunted by the common enemy—and to let them know that we have fellowship in their sufferings for the truth's sake.

2. To the second enquiry, we shall not attempt to give a better answer, than what the Apostle Paul has given Rom. x, 3. viz: "They being ignorant of God's Righteousness, and going about to establish their own righteousness have not submitted themselves unto the righteousness of God,"—hence being strangers to God, and of course to the things of the Spirit of God, they cannot (with all their scholastic divinity) "know the things of the Spirit." These are all the reasons we are prepared to give—we are happy to say that within the circle of our acquaintance there are a number of professed ministers of the Gospel who cease not to affirm that the *terms*, or conditions of Salvation were settled in the ancients of eternity, and that they all rested on him who was, and is, mighty and able to save unto the uttermost all who come unto God by him—and that he has fully, and completely met these conditions and fulfilled them all, so that "He has by one offering perfected forever them that are sanctified."

To her third interrogation, we say it is not the duty of any one to countenance the promulgation of error by their presence, but on the first day of the week, and on all other days, it is the duty of all who love our Lord Jesus Christ, to come out! and be separate from the world, and from Anti-Christ—although by doing so, they may be subjected to the ridicule of such as would call them *heathen* for a correct, and Bible course.

We extract the following from the Hartford "Christian Secretary," of May 24, 1834.

"NEW YORK CITY TEMPERANCE SOCIETY.

"A resolution was then introduced in favor of renewed and persevering efforts in the cause of Temperance, when the meeting was addressed by the Reverend Cyrus Mason, and Alva Stuart Esquire of Utica, and the Reverend Doctor Hewitt, of Bridgeport, in an eloquent and impressive manner. The last named gentleman's resolution was against any alteration in the temperance pledge, which prohibited only distilled spirits, and in a bold and powerful address, he

painted out the impropriety of prohibiting wine, ale, and cider, as some has desired to be done."

"He proved most incontestibly from Scripture, that wine was used by the prophets, apostles, and the SAVIOUR himself, and that its use was directed in a moderate degree by the word of God; not only in Communion Seasons, but also on festive, social, and domestic occasions.—He said some in our day had imprudently gone so far as to prohibit its use in their sacramental feasts, and substituted water in its stead, which he considered a violation of the example of our Saviour, and of a positive injunction of Scripture, and added, let the character of Christ be vindicated and protected; and sooner than throw contempt upon the character and maxims of Christ, he would let the Temperance Society, and all other societies be scattered to the whirlwind.—He spoke of the character of Mahomet the great impostor, and stated that the reason he prohibited the use of wine to his followers, was to prevent the possibility of their ever becoming Christians and partaking of the sacramental feast. After an interesting evening, in which thousands were instructed and delighted, the meeting, after the benediction was pronounced, broke up and dispersed."

Is this a reaction produced by superabundant zeal, or are the leaders of the Temperance Society becoming more sober themselves?—*Ed. Signs.*

"THE HOLY SPIRIT INCLINES SINNERS TO COME TO CHRIST.

"It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard and hath learned of the Father cometh unto me."  
JESUS CHRIST.

"We are now to show why those that are taught of God always do come to Christ. The Scripture abounds with instances of such persons coming to Christ. The penitent and divinely taught malefactor immediately cast his eye and his heart upon Christ and sincerely embraced him as an all-sufficient Saviour. The three thousand who were taught of God on the day of pentecost cordially embraced their crucified Redeemer. Cornelius, who had been taught of God, and was ready to receive Christ as soon as he was preached to him. Paul, who had opposed and persecuted him, trusted in him for salvation, as soon as he was taught of God. Those who have been taught of God, have always been disposed to come to Christ for salvation. The question now is, why do all such persons come to Christ? There are several plain and obvious reasons why they do this."

"1. Because they see their need of Christ.—God teaches them their guilt and danger. He makes them see that they are not only exposed to eternal destruction, but justly deserve it: And this leads them to cry, "God be merciful to us sinners." But by being taught their own characters and the character of God, they are fully convinced, that no mercy can be found out of

Christ. God cannot be merciful to them in any other way than that he has devised and revealed in the gospel, through the atonement of Christ. Those who are not taught of God, refuse to come to Christ, because they see no need of coming to him for pardoning mercy. They trust in themselves, that they are righteous, and that their righteousness is sufficient to entitle them to pardon and acceptance with God. This is the representation, which Christ gives of those, who have not been taught of God, nor seen the plague of their own hearts, nor realized the sentence of condemnation, which God has passed upon them. "The whole need not a physician, but they that are sick." Unrenewed and untaught sinners have neither seen God, nor his law, nor their own hearts, nor their perishing condition in a true light. But those, who are taught of God, see all these things, in a true light, and are fully convinced, that salvation is to be found in Christ alone, and that there is no other name under heaven given among men, whereby they can be saved. They feel themselves shut up to the faith. The law which they have broken is a school-master to bring them to Christ, that they may be justified by faith. They cannot see how it is morally possible, that God should be just, and yet justify any but those who come to Christ, & believe in him for salvation.

2. Those who are taught of God come to Christ, because they have become cordially reconciled to God, and wish to enjoy his favor.—The great obstacle in the way of merely awakened and convinced sinners coming to Christ, is god himself. They are not willing to come to god penitently and submissively. They have strong objections against his character, his designs, his commands, and his terms of mercy. They are not willing that he should have mercy on whom he will have mercy, and require them to submit to his sovereignty, as an indispensable pre-requisite to receiving them into his favor. But those who are savingly taught of god are cordially reconciled to him, and heartily give up all their objections against his perfections, his designs, his commands and his terms of mercy. All impediments of this kind are entirely removed. They have heard, and learned, and seen so much of the Father, as to love him supremely and submit to him unreservedly. They are so sensible of their sinfulness and ill desert in the sight of god, that they feel, that he has a just right to save, or destroy them forever. They can adopt the prayer of the publican, "god be merciful to me a sinner." \*They are willing to return to god, whether he be willing to receive them, or not. They are reconciled to him, whether he be reconciled to them, or not. They feel towards god and themselves, as the prodigal son felt towards his father and himself. When he was taught of god, "he said to himself, how many hired servants of my father have bread enough and to spare, and I perish with hunger ! I will rise and go to my father, and I will say unto him, father, I have sinned against heaven, and before thee, and am no more worthy to be called

thy son : make me as one of thy hired servants. And he arose, and came to his father." He was so fully convinced of his father's rectitude, and of his own ill-desert, that he could lay no claim upon his pardoning mercy, and could not ask his father to restore him fully to his favor. So those who have been taught of god, are willing to return to him, and ardently desire his forgiving grace, while they renounce all claims to it, and acknowledge that they may be justly denied.—Here the similitude fails ; for the prodigal had no mediator ; but those who are taught of god and are reconciled to Him, have a mediator, and therefore may submissively ask to be completely restored to the forfeited favor of their injured Sovereign, for the sake of Christ who has died for them, though not for their own sake. And being cordially reconciled to god the Father, they are willing to come to Christ and rely upon his mediation and atonement, as the sole ground of their complete restoration to the divine favor.—Besides,

3. Those who are taught of god will come to Christ, because Christ himself appears supremely amiable and precious. They have seen so much of god, and are so sincerely reconciled to him, that they are prepared to view Christ as the brightness of his Father's glory, and the express image of his person. Christ's love to his Father, to his law and government, and to perishing sinners, renders him the chiefest among ten thousand and altogether lovely in their view.—His divine and human excellencies and his mediatorial officers all concur, to unite them to him as the branches are united to the vine. The teaching of the Father, by his effectual operations upon their understandings, their consciences, and hearts, draws them to Christ, according to his own representation ; "No man can come to me, except the Father, which sent me draw him." The Father draws those whom he has taught, in the day of his power, by making them willing to come to Christ. They are drawn not by constraint, but by the cords of love. Their understandings, their consciences, & their hearts are opened to see the truth and feel the force of the Apostle's declarations in the 3d of Romans, concerning the necessity and propriety of sinners coming to Christ for pardon and salvation. "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world become guilty before god. Therefore by the deeds of the law there shall no flesh be justified in his sight, for by the law is the knowledge of sin. But now the righteousness of god without the law is manifested—even the righteousness of god which is by faith of Jesus Christ unto all, and upon all them that believe. Being justified freely by his grace, through the redemption that is in Jesus Christ ; whom god has set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sin—that he might be just, and the justifier of him which believeth in Christ." Those who are taught of god see the truth of what the Apostle here says



of their just condemnation by the law, of the necessity of Christ's atonement, and of the propriety of their coming to him, and believing in his atonement, in order to obtain pardon and acceptance in the sight of God. In this view of God, of Christ, and of themselves, they freely and joyfully come to Christ, being heavy laden with guilt, that they may find rest to their souls in the favor of God.—*Emmons.*

RECIPTS:—H Randall, \$1. John Hart, Pa. \$1. Eld. M Monroe, Va. \$5. J S Battle, N.C. \$5. Elder S Gard, O. \$5. G Mondon, \$1. D Kerby Pa. \$1. Benj. Newton Pa. \$1. S Chamberlain, Pa. \$1. Caleb Mead Pa. \$1. S. Parker Pa. \$1. George Burns \$1.

[From the London Evangelical Magazine.]

#### THE DEATH OF ABSALOM.

The morning star had set, and the gorgeous sun had shed his golden beams on Ephraim's rich-clad grove. The turtle-dove sat in his fragrant bower; and the forest birds of song warbled their matin hymns to Israel's God. The crystal dew-drops still lay on the almond-tree, and the cedar and the pomegranate gently bowed to the zephers of the morn. The odoriferous fume of the camphire and the cinnamon wafted on the sailing breeze that rocked the opening flowers. All things whispered peace, and harmony, and love!

Not so the hearts of Israel's sons! Already the trump of battle sounded in the camp of Absalom; and the sweet singer of Judah's tribe had forsook his harp, and his armed bands passed by as he stood at the gate of Manhanaim. David's heart was sad, for a little while and the slaughter had begun; and, ere the first beams of that day's sun grew pale, or the eagle had sought its nest, the watchman proclaimed that messengers approached. Soon were their tidings told.—Enough—enough! he that slew the lion and the bear trembled greatly; and his faltering lips thus said:—

"Oh, Absalom, my son, my son!

Would I had died for thee,  
Ere from my presence thou didst flee,  
My son, my son!

"Tears, bitter tears, flow on, flow on!  
Oh, can ye drown my grief,  
Or bring a father's heart relief,  
That mourns his son?

"Farewell, farewell my fondest boy,  
Thou comest no more to me—  
But I at last in bliss shall be,  
Where all is joy!

"When last on thee I kindly smiled,  
Thy father's heart was glad;  
But now, how sad, how very sad,—  
My child—my child!"

JOHN PRYCE.

Burlington St. Manchester Sq.  
March 4, 1834.

## POETRY.

### For the Signs of the Times.

#### THE REJECTION OF FALSE TEACHERS.

- 1 No prophet, no dreamer of dreams,  
No master of plausible speech,  
Who looks like an angel or seems  
Like an apostle to preach;  
No tempter without or within,  
No spirit though ever so bright,  
That comes crying out against sin,  
Or looks like an angel of light.
- 2 Though reason, though Scripture he urge,  
Or speak with the words of a friend,  
Or wonderful arguments forge,  
Or deep revelations pretend—  
Should meet with a moment's regard,  
But rather be boldly withstood,  
If any thing, easy or hard  
He preach, save the Lamb and his blood.
- 3 Remember, Oh, Christian in deed,  
When sunk under sentence of death,  
When you from your bondage was freed;  
Say was it by works, or by faith  
On Christ your affections were fix'd?  
Through faith in his promise, and vow,  
With him was there any thing mix'd,  
And what will you mix with him now?
- 4 If close to the Lord you would keep,  
Depend on his promise alone—  
His righteousness would you receive;  
Then learn to renounce all you own.  
The faith of a Christian indeed  
Is more than a notion or whim,  
United to Jesus their head,  
They draw life and virtue from him.
- 5 Deceived by the Father of lies—  
Blind guides cry to here and to there,  
By these our Redeemer was tried!  
And bids us of such to beware.  
Poor comfort to mourners they give  
Who set them to labor in vain,  
And strive with a do this, and live  
To drive them to Egypt again.
- 6 But what says the Shepherd Divine,  
For his blessed word we must keep  
The flock which the Father made mine—  
I lay down my life for the sheep,  
'Tis life everlasting I give.  
My blood was the price that it cost;  
Not one who in me doth believe  
Shall ever be finally lost.
- 7 This God is the God we adore,  
Our faithful unchangeable friend,  
Whose love is as great as his power  
And neither knows measure nor end;  
'Tis Jesus the first and the last,  
His spirit shall guide us safe home,  
We praise him for all that is past  
And 'trust him for all that's to come.

# SIGNS OF THE TIMES.

[Vol. 2.] Devoted Exclusively to the Baptist Cause. [No. 17.]

PUBLISHED SEMI-MONTHLY, BY AN ASSOCIATION OF BRETHREN.

NEW-VERNON, ORANGE COUNTY, NEW-YORK, AUGUST 13 1834.

GILBERT BEEBE, EDITOR.

*To whom all Communications must be addressed.*

## COMMUNICATIONS.

For the Signs of the Times.

BROTHER BEEBE:—I have been trying in my feeble way to preach a precious and crucified Redeemer, for upwards of eighteen years past; after three years and a half most solmen deliberation on the importance of so great, and so sacred an office, in which time I made many attempts (Jonah like) to run away from the Lord, and I do most sincerely believe, to this day that if I could have got rid of this impression, I never should have opened my mouth in public—for I thought myself so unworthy, and so unfit to take that most lovely name in my sinful and much polluted lips, which I have so often blasphemed, my mind has been repeatedly arrested with unspeakable wonder—why it was that an infinitely holy God ever noticed such a wretched, miserable, blind, naked, and hell-deserving rebel, as I saw myself to be. My very dear brother in the Lord and in the ministry, after hearing such repeated confirmation of the doctrine that I have tried to preach so long, through the “Signs of the Times,” I feel much encouraged and comforted to think the Lord still has a people who are valiant for the truth and who are not ashamed to come out plain. We have a great variety of sects or professions around us at this time, who are much opposed to the “Signs of the Times.” Nevertheless the members of three churches for whom I preach, [once a month] are much pleased with them, with

some few exceptions, the fourth church that I preach to, is very much divided, it is thought by the means of a certain Richard Proudfoot, who formerly preached for this church in which I now have my membership, but he has since come out a zealous advocate, and active promoter of the various modern and Anti-Christian inventions adopted by the New School Divinity! such as Protracted meetings, Tract and Temperance Societies, and such like wonderful productions of *benevolent effort*, and withal manifests much abhorrence against the “Signs of the Times.”—I am endeavoring to do what I can in their favor wherever I go, I am in hopes that Brother Greenland and myself will be able to obtain fifteen subscribers for this year, as soon as we can obtain ten dollars we shall send it on.

The trade of giving and getting religion is now becoming so fashionable that no other will suit a large portion of our fellow mortals in this enlightened age, than such as they can obtain at Protracted and Camp-meetings; although it is a kind of religion the Bible knows nothing about, and at best very short lived, as it seldom lasts from one Camp-meeting to another, so that they are under the necessity of having it renewed or brought to use again at almost every such meeting. This kind of religion often reminds me of a certain circumstance that came directly under my observation at a night-meeting, I happened at, in my travels in Virginia: a man there who professed to be a Methodist Preacher, related his experience which in very deed appeared somewhat singular to me—he living in the backwoods where they then had not the advant-

age of Camp-meetings, where religion may be obtained in a few minutes he labored under the disadvantage of seeking almost a year ; towards the end of which time, one day as he was sitting leaning backward in his chair looking up, he saw a stream of God's love coming down as thick as his arm, and he opened his mouth and it ran down his throat, and tasted sweeter than honey,—a gentleman present observed to him, he must have an awful throat, or it would have choked him to death,—which produced a general laugh at the poor man's experience.

Now this kind of professors make very light of the Bible and but very little use of it, but to evade its authority. I should feel myself much gratified to know what they mean at their Protracted and Camp-meetings, by telling people to come and get religion ; they must think they have it to give, otherwise they must intend to mock & insult the public, with a fruitless or hypocritical invitation. I should be glad to know how those Gentlemen Preachers came to be so much wiser than the Apostle's of our Lord and Savior ? I never have read any sentence in my Bible where the Apostles ever set up a standard to measure Omnipotence by, nor did they pretend to know the precise time and place where the Almighty designed to execute his power in the work of regeneration ; therefore those who profess to have found out that mystery, must be wise above what is written. I should be glad to find out what kind of timber is so virtuous as to be essential to conversion, as they term it ? I suppose they must think that if the many who profess to have been converted on those valuable benches had stayed away seven years, they still would have remained in an unconverted state all that time. I suppose if those Gentlemen had been taken through the fire where all God's people must of necessity pass, and his ministers in particular, and had been refined there as silver is re-

fined, and tried as gold is tried, Zech. xiii, 9. I think they would sing another kind of a song from what they ever yet have, "Even praise to the living God," instead of praise to themselves—the Lord has informed me that he will not give his glory to another ; you remember David a man of God, and a divinely inspired Prophet, and lively type of Jesus Christ, says, in Psalm cxv : "Not unto us, O Lord ! not unto us, but unto thy name be the glory, for thy mercy, and for thy truth's sake." Also, Ps. cxxvi, 3, he says : "The Lord has done great things for us, whereof we are glad." how vastly different from this appears to be the language of those churches where they hold their Protracted meetings with their *anxious benches*, which is rather ; These great things have been done for us by our Seminary manufactured preachers." My Brother I was convinced about twenty-two years ago, the seventeenth day of September about the hour of midnight, that nothing short of the blood of the everlasting covenant could send forth the prisoners out of the pit wherein is no water. Then was the time and place when every stick of my mystical Babel fell down from top to bottom and then it was that all my false and delusive hopes and expectations were blasted, and I was for the first time made to see that Salvation is of the Lord, where I became reconciled to the Sovereign Lawgiver ; and the doctrine of Election which I once abhorred, became sweet to my soul ; then could I in truth adopt the language of an Apostle and say, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in Heavenly places in Christ : According as he hath chosen us in him before the foundation of the world." And here the Lord gave me to know what it was to be made willing in the day of his power and this text was made sweet to my soul, "Unto you therefore which believe he is precious," 1 Peter ii, 7,—and I set down

under his shadow with great delight, and his fruit was sweet to my taste," 2 Cant. iii, 4. I would to the Lord that those religious swindlers, those Seminary manufactured money fishing preachers that go about from place to place defrauding the public could but see the danger to which they are exposed in trying to rob God of his glory,—how quick would they cease preaching their *practical religion*, [as they call it,] they talk like mad men who know neither law nor gospel; I cannot believe they know any thing about the religion of Jesus Christ, or they would at once know that they could make no improvement upon it, for it is already a complete salvation and will admit of no improvement, it is not uncommon for those money making, fleece seeking gentlemen to transpose the work of regeneration, by placing repentance before conversion, regeneration, or faith, which would differ very much from the view Paul had of it, for he informs us, that "Godly sorrow worketh repentance unto salvation not to be repented of," 2 Cor. vii. 10. I wish to know how a person can sorrow after a Godly manner without some spiritual knowledge of God—although I was born blind, and with little sense, and possess but little yet, still I trust I have sufficient spiritual knowledge to know that a person can have no correct knowledge of spiritual things if he is dead in trespasses and in sins, "I have heard of thee, with the hearing of the ear, but now mine eye seeth thee: wherefore I abhor myself, and repent in dust and ashes," Job. xlii, 5, 6.—How different is the language of those whom God has taught, to that which is expressed by those whom men have taught, while the one are repeatedly boasting of their good works as they call them by believing themselves the greatest of Saints, and the least of sinners, this is the cause of so many great I's, and little u's—these are a kind of self-important Saints that can always behold the mote in their Brother's eye, but

never can perceive the beam in their own; but not so with those whom God has taught by his spirit and word, when they behold themselves they conclude that if saints at all, they are certainly the least, "*Unto me, who am less than the least of all saints, is this grace given,*" Eph. iii, 8. "This is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners of whom I am chief," 1 Tim. i, 15. There are many now, in the world working, not in the name of Christ but in their own name, or in the name of the Dragon, out of whose mouth John saw three unclean spirits like frogs coming, and out of the mouth of the beast, and out of the mouth of the false prophet, for they are the spirits of Devils working miracles," Rev. xvi, 13, 14. I have no doubt, John had some reference to those Camp and Protracted meetings, where they very much imitate the frogs in the spring of the year when all is noise & confusion, but no wonder as they are always in the swamp, and can only get their heads out once a year as is the case at Camp-meetings; these fellows work best in the dark where they can hide their deception. These are the kind of teachers that Peter speaks of, where it is said, "Many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of, 2 Peter ii, 2. These are they that pervert whole houses, and lead astray silly women, and they treat the Bible as though it were some old and abrogated ceremony. I must hasten to a close, my dear Brother, may we never forget the rock from whence we were hewn, and the hole of the pit from which we were digged, nor that God by whose kind hand we have been snatched as brands from the everlasting burnings, let us contend earnestly for the faith once delivered to the Saints.

If God permit I expect to attend the Baltimore Association, to be held at Black Rock, Md. in May next, where I hope to

see you also,—which may God grant for Christ's sake.

NATHAN EVRITT.

ELD. G. BEEBE.

### ***Circular Letter***

Published by the Redstone Pa. Baptist Association, A. D. 1817.

*To the Churches in connexion with the Redstone Baptist Association the following Circular is addressed.*

DEAR BRETHREN :—In our last circular letter we addressed you on the first, and most fundamental doctrine of the Christian religion. The doctrine respecting the sacred and sublime relation of Father, Son and Spirit in the one incomprehensible Jehovah ; the only living and true God, in whose name we have been baptized. We are now to call your attention to a subject next in order to, and inseparably connected with the former viz : "the will or purpose of the *Most High* in creating angels and men, as revealed in the sacred scriptures, as the end of all his works." If rightly investigated, this subject will open to our view, many mysteries in the sacred volume, interpret and vindicate the ways of Providence, and will exhibit the grand ultimatum or final destiny of all events in earth and heaven.

When we attempt to think of the *Eternal* our thoughts immediately turn to his perfections ; these perfections are portrayed in his works and in his word. Of these we may acquire some knowledge, but of the essence or being of the Almighty, we can obtain no knowledge, at least in this present life. Limited, however, as our minds are in thinking of God, when we conceive of him our thoughts burst the narrow confines of time and space, and on the wings of faith soar beyond the morning of creation and meditate on God before he had formed the earth or stretched forth the heavens, yea we can conceive of him existing alone, blessed and independent, inhabiting eternity, before the morning stars sang together or angel lisped his praise. Ration-

al enquiry demands where then were legions of angels, the numberless generations of men, with all the works and events of six or seven thousand years ? Revelation replies, they had no existence, save in the purpose of him who says, I am God, and there is none else, I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure.

In submitting to your consideration a few thoughts on this interesting subject we shall attempt to propose, and answer a few pertinent enquiries, the first of which shall be—Has God any purpose or determination respecting his creatures ?

In answer to this inquiry we would remark that the terms purpose, counsel, and decree, occur frequently in the scriptures, and are synonymously used to denote the determination or intention of a rational agent concerning its own actions, or those of others ; and are so used when applied to God. The word *decree* has frequently a respect to the determination of the mind expressed in word or writing, but primarily has a respect to the intention or appointment in the mind. Now it must be observed that every rational action ; or every action of a rational agent, is the result of a previous determination of the mind of the agent. And herein is the essential difference betwixt the actions of a rational agent, and the actions, or movements of a machine, or of inanimate matter. The former are the effect of determination or volition in the agent, the latter are the effect of extrinsic causes. A wheel turns, a tree falls, the waters move, the earth trembles and the winds blow as they are affected by external causes, and not from any motive or intention of their own. But a man or a spirit acts from a determination of their own, which determination or purpose is the result of the exercise of reason, as is mani-

fest to all without the need of metaphysical speculations.

A human action without an intention is not properly the man's own; as, for instance, if a man superior in strength, put a sword in my hand, and with his strength thrust that sword into the vitals of my neighbor, or if I asleep, or in the delirium of a fever, should do so, this action not proceeding from a proper determination of my mind, is not properly my own, and is not considered the subject of blame. Hence it is that the laws of all nations ancient and modern as well as the law of God, discriminates betwixt those actions resulting from intention or purpose in the mind; and those resulting from extrinsic causes. The former are the subjects of praise or blame, the latter are not neither can be. 'Tis obvious that 'tis owing to human frailty, that any of our actions are the result of external causes; and therefore disembodied spirits and angels act always from their own purpose or intention. Now as all our proper actions, or the actions of our proper selves are the result of a previous purpose, or determination of the soul, so the actions of angels, and of God himself, in whose moral image we were fashioned, are the result of previous determination, or of a purpose formed in the order of nature, or of time, previous to the action.

We may also add that it is the intention or purpose in the mind of the agent that characterizes the action, so as to make it good or bad; for the same action is either good or bad according to the intention of the agent. For example, if a physician amputates a limb, to prevent a mortification, 'tis a good action, but if a neighbour amputates a limb, to avenge a quarrel, 'tis a bad action, now the action is the same in both, viz: the amputation of a limb, but the purposes or intentions are not; hence the purpose of the agent characterizes the action. From what has been said, the following conclusions, are, we deem inevitable,

viz: That an intention or purpose of the mind is essential to every rational action, that it is the intention or purpose of the mind, that distinguishes the actions of a man from the actions of a machine, or inanimate matter, and that it is the purpose that constitutes them either good or bad. Now if God be rational, (as nature cries aloud through all her works, and as revelation indubitably asserts,) then every action or work of God is the result of a purpose or intention formed in his own mind, anterior in the order of nature, or of time. For though there can be no past, nor future in the purposes of him, who is of one mind forever, yet in the execution of them in time they are prior and posterior to each other.

Though sound reason asserts, and main- tains the doctrine now stated: 'tis however necessary that our minds should be established in this truth, not merely thro' the evidence of reason, but from the testimony of him, who alone perfectly comprehends himself. Let us hearken then to what the spirit saith by the Prophets and Apostles. Is. 14, 24—27—The Lord of Hosts hath sworn saying surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand.—The Lord of Hosts hath purposed, who shall disannul it? So we read of his *Eternal purpose*, and of the purpose of him who worketh all things after the counsel of his own will. Now, there are many devices in the heart of a man, but the counsel of the Lord that shall stand—for saith he I will do all my pleasure. From what has been said, as it is unnecessary to multiply testimonies, where one is sufficient, it appears manifest, that God has a purpose or determination, respecting all his works or creatures, which purpose is the plan in his own mind of all that he hath done or shall do; of all that he hath suffered or shall suffer to be done to Eternity.

The first enquiry being answered as far

as convenient at present, we shall propose a second, viz :—What are the chief properties of the divine purposes ?

The first peculiarity of the Divine purposes, is, they are all as *ancient* as God himself. We are all older than our purposes. Some of us are ten, twenty or forty years older than our present purposes. The reason is obvious, we are continually increasing in knowledge, and we now know or think we know, more perfectly than formerly, therefore we abandon one purpose, and adopt a new one. This is a plain evidence of our weakness and folly. Not so the "Ancient of days," "whose understanding is infinite." He knows no more now than he always knew, therefore he has no reason to change his purpose. If we could suppose he knew any thing now, which he did not formerly know, we might suppose that there is something which he will yet know, of which he is at present ignorant, and uninformed, which may be so important a discovery, as to cause a revolution in his mind, deeply affecting the whole universe. Such a supposition is derogatory to the Divine character, levels the Most High, as low as we, makes the infinite, finite : and circumscribes every perfection by the scale which measures ours. There cannot be any increase or diminution with God, man is still on the increase in knowledge and is continually altering his purposes, till nature dissolves and dies. But to him who is perfect, time, experience, Eternity adds nothing. The purposes of God then are as ancient as himself, and are therefore called by the Apostle Paul, "his *Eternal purpose*."

A second peculiarity of the Divine purposes is, they are *independent*. Man is dependant in forming his purposes, on a variety of circumstances, on past experience, on the experience of others, and on the advice of others.—But saith the spirit, "With whom took he counsel, or who instructed & taught him in the path of judgment ?"—

Who hath directed the spirit of the Lord ? No, he depends not on any for advice, for saith the Apostle, "he purposed *in himself*, and he worketh all things after the counsel of his own will."

A third peculiarity of the Divine purposes is, they are *immutable*. Every thing in this world is continually changing, ourselves, our thoughts, our purposes ; he alone who is the God of Jacob can say, "I change not," he alone is of one mind and the thoughts of his heart are the same to all generations.

There are but two reasons why any creature alters its purposes—these are ignorance and imbecility. If I abandon my determination it is either because I perceive it is wrong or that I am not able to accomplish it. No man ever desisted from any of his purposes but upon a conviction that it was not the best, consequently wrong, or that he discovered insurmountable impediments to his accomplishing it. But who dare say that he who is "excellent in counsel and wonderful in working" ever departed from his purpose upon a conviction that it was not the best, or that impediments beyond his control obliged him to desist from it. On such an hypothesis his wisdom and power would be impeached and disgraced, no longer could it be said that he is of infinite understanding, and of Almighty power. If then we could imagine for a moment that God's will or intention ever changes.—We must at the same time dispute the plainest evidence of reason, and the earliest testimony of revelation. We must say that his understanding is finite and that there is something too powerful for him to oppose. But from what has been said, we may safely assert that the foundation of God standeth sure—that his purpose is immutable, that the Lord hath purposed who shall disannul it ?—His counsel shall stand, and he will do all his pleasure.

To avoid prolixity we would enumerate

in one particular the remaining grand peculiarities of the divine purposes, they are wise, they are good, and shall in due time be accomplished. These properties of the Divine counsels are asserted in the following testimonies of holy scriptures—"He is wise in counsel, he is good and he doth good, hath he said and shall he not do it, hath he spoken and shall it not come to pass. Who is he that saith, and it cometh to pass when the Lord commandeth it not: I have purposed and I will do it. I will do all my pleasure. For he doeth whatsoever pleaseth him in the armies of heaven and amongst the inhabitants of the earth. All is good yea very good.

Having shewn what the chief peculiarities of the Divine purposes are, we now proceed to a third question viz: What are the *objects* of the counsels or purposes of God?—To this query we shall give the following answer.—We would observe in the first place that the objects of the Divine purposes are God himself, and his creatures. Respecting himself and his creatures he has purposed certain things. But as his purposes concerning himself, are better understood on considering what he has purposed concerning his creatures we shall attend first to these. Every thing in the universe is the creature of God, apart from himself. Amongst these creatures of God there are two chief orders, viz: angels and men, on whose account all other creatures exist. The events and issues of all other creatures, are connected with, and subservient to these. These only are created capable of knowing, and delighting in God.—These only are created susceptible of receiving exquisite happiness in contemplating the Divine excellencies. But as the dignity and happiness of these two superior orders depend in some measure on the inferior orders, it was necessary that the Divine purpose should include every creature in the universe. None too minute none too great, to be left out or excluded

from it. This will appear obvious, from reason and revelation. If we reasonably contemplate this lower world, we shall perceive that all the tribes of animals, visible or invisible to the naked eye, are so many links in the same chain, or steps in the same ladder, up to the creature man. So that if one species of beings should by any means become extinct, the species immediately above it, and dependant on it, would become extinct, and so on till instead of this fair inhabited edifice, we would be presented with a ruined and desolate earth. 'Twas therefore necessary for man's sake, for whom the sun shines, the planets move, the sea teems with life, and the earth is replenished with innumerable tribes of animals; we say it was necessary for his sake that the Divine purpose should include every creature, from the gnat, to the mammoth, from the fry, to the whale. To this, Revelation agrees, when it says, the hairs of your head are numbered. Are not five sparrows sold for two farthings and not one of them is forgotten before God.

Concerning all these creatures, but especially concerning man, God has purposed or determined. The number of each, the properties, times, modes and circumstances of existence. God, says the apostle "has determined the times before appointed," and the bounds of their habitation. Known unto God, are all his works from the foundation of the world. He gave to the sea his decree, that the waters should not pass his commandment, when he placed the sand for the bound of the sea, by a perpetual decree, when he had made a decree for the rain, and a way for the lightning of thunder, hence we read of the definite legions of angels, of the elect angels, of the number of man's mouths, of his appointed time, of his fixed habitation, of the last day. And with respect to the souls and Eternal state of all men, the same language runs through the Divine oracles—hence we read of some appointed unto



wrath and some appointed to obtain salvation through Christ, hence we read of some ordained to eternal life, and some of old ordained to condemnation, of some vessels of mercy, afore prepared unto glory; and of some vessels of wrath, fitted unto destruction, of many called, and a few chosen; of some from the beginning chosen unto salvation, and of some sent unto their own place, by the determinate counsel and fore-knowledge of God.

The *means* also by which these appointments were to be accomplished are as fully the object of the Divine purpose, as the end or event itself. Hence we read, "without holiness no man shall see the Lord;" "Except a man be born again he cannot see the kingdom of God"—he that believeth shall be saved and he that believeth not the testimony of God shall be damned." Those that know not God and disobey the gospel shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. In the Divine purpose, the *means* and the *end* are inseparably connected and in the accomplishment of there purposes this connexion is and shall always be visible to all concerned.

As the answer to the query which has been proposed is deeply involved, in the answer which shall be given to a fourth enquiry we shall previous to our finishing the answer which has been so far given, proceed to the next, viz:

What is the end or final cause of the purposes of God?

That God has, or had one ultimate end in creating all things; or in creating angels and men is most evident to the enlightened scripturist. The ultimate end of the irrational or corporeal creation, is the subserviency of man. The sun, moon and stars, the earth with all its mineral vegetable and animal productions can answer no higher end, than the conveniency or happiness of man; *Man*, then, is the ultimate end of all God's lower works. He is the exquisite building of God, and the visible

heavens and earth with all their hosts is but the scaffolding, and this scaffolding must be raised as high, and continued as long as the building is raising, or the family of man is completing. But 'tis not the whole family of man, but the elect part or remnant according to the election of Grace, for whose sake all things are subservient. The sun's career is lengthened, time prolonged, generations multiplied, revolutions accomplished, and the wheels of the universe kept in motion for the elects sake; so that truly or strictly speaking the happiness of the elect, is the final cause, or ultimate end of all material or mundane things. All things saith the Apostle are yours; Whether Paul, or Apollas, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours;—or for your sake—And therefore saith Paul, "I endure all things for the elect's sake."

But the ultimate end of man, and angel, is something which we have not yet considered. As all things below angels and men are means to promote a certain end, in relation to angels and men; so angels and men themselves, are but means to promote a still higher end, and through them every thing tends to the promotion of that *chief end*. As every mundane thing is but the scaffolding to the edifice of man, so man & angel are but the scaffolding to a dome, still more majestic and sublime. What then is the final cause, the high end of all the purposes of God, or of all the works of God which we have seen are the effects of his purposes—the answer we dare not give from all the stores of human wisdom, but let the living oracles declare.—Let the celestial guests who environ the throne of the highest declare. Let the four and twenty elders that fall down before him that sitteth on the throne, that worship him that liveth forever and ever, that cast their crowns before the throne; let them declare it—say ing, Thou art worthy O Lord to receive

glory and and honor, and power, for thou hast created all things, and for thy pleasure, they are and were created." In accord with them, Solomon the wisest of men hath said, The Lord hath created all things *for himself*. Hence the purposes of God have for their ultimate end, or final cause, *his own glory*. But it may justly be asked, what is the glory of God? In general terms we would reply, that the manifestation of his excellencies, to beings capable of contemplating them is his glory. Therefore, whatsoever tends to place his excellencies in the most conspicuous light is declarative of his glory. But to be more particular, and explicit, we would affirm that the glory of God consists in the communication and manifestation of himself, to his rational offspring. What is he himself then, that we may know in what this communication and manifestation of himself consists? Now the Spirit of God which searches all the deepthings of God, repeatedly declares, that "God is love"—and he that dwelleth in love dwelleth in God, and God in him—The same Spirit declares that "God is a Spirit," which are the only expressions in the Divine volume descriptive of its author. But in relation to the purposes and works of God the Apostle John declares, that "*God is love*"—"Tis then the communication and manifestation of *love* that is the true glory of God. The communication of this love to his own creatures then seems to have been the glorious purpose of God which issued in the creation of angels and men. They only are fit to be filled with the "fulness of God," and to become partakers of the Divine nature because he constituted them such.

This love, then, before angels or men were formed, had its existence, for angels and men owe their origin to it, and consequently all the Divine purposes have for their ultimate end, or final cause, the manifestation of love. As we have already seen that "*God is love*"—and the glory of

God is the manifestation of love; as all things then were created for the glory of God, they were created for the manifestation of love, which is the ultimate end of all the counsels of God. Now as the Eternal Word or-only begotten of the Father, is the alone proper object of the infinite love of the Father, and capable of reciprocating it, of course then, all the counsels or purposes of God were laid in Christ; who is called the wisdom of God, because he is alone the infinite object, and infinite gift, and the infinite means of this love: or the wise means which the Father chose for the display of it. In consequence of this, all things are said to be created *for* Christ, the infinite object, of the infinite love of the Father. Hence we read that from Eternity, the Eternal word rejoiced in the habitable part of this earth, and his delights were with the sons of men, therefore the Father promised Eternal life to men in Christ Jesus before the world began. The glory which Christ had with his Father before the world was, consisted in his being infinitely beloved by his Father, as appears from John 17th—And the glory of his people consists in their being rendered fit objects for the complacent love of Christ, and in their beholding that love which the Father manifested to Christ.—John xvii, 24, "Father," says he, "I will, that they also whom thou hast given me, be with me, where I am, that they may behold my glory which thou hast given me, for thou *lovest* me before the foundation of the world. I have declared unto them thy name and will declare it, that the love wherewith thou hast loved me, may be in them, and I in them.

Moral evil soon appears in the creation, a considerable number of the angels become subject to its consequences—The human family partakes of it, all the children of men are affected by it. Why then is it suffered to exist, why to extend its dire contagion, why to multiply its conquests, why

to prolong its reign?—These are questions, which necessarily comes in our way and which is connected with the subject, and no where could it appear in a connexion of thought, more advantageous to its due consideration and easy comprehension than when seated by the side of Eternal love, or passing through the august ranks of heavenly hosts, or making its temporary abode on the flowery and ambrosial banks of Eden. 'Tis permitted to exist to travel so far, to reign so long merely to open a vent for the display of Infinite and Eternal love. Eternal love never could have had a display worthy of itself, had not sin reigned unto death. Jesus Christ the unspeakable gift, and fullest exhibition of infinite & everlasting love, never would have been exhibited, had not sin been permitted to exist.—We may then say—

“What else is evil but the shade  
By wisdom in the picture laid  
To make this love arise and shew  
Its brightest glory to our view.  
Nor yet could sin forgiving grace  
’Mong all the creatures find a place  
While all was good, no room could be  
For mercy’s aid to misery.”

Amongst all the creatures of God, before any of them sinned, there was not one of them that could be a worthy object of infinite love. For this plain reason, that love requires loveliness corresponding with itself. The object of infinite love, must then be an object of infinite loveliness which no finite creature could be, however excellent. When Christ then who was the eternal and infinite object, of the Father’s infinite and eternal love, unites with them, takes their nature into union with himself; they in consequence of this union become the worthy objects of the infinite complacencies of God; had not sin then triumphed unto death, he never would have taken part with flesh and blood.

Again, the wrath of God against sin, is the jealousy of his infinite love, he hates sin, his wrath is kindled against it, because it is destructive to those he loves—it can-

not hurt him, it hurts those whom he loves, therefore is his wrath kindled against it, —therefore is he called, “*the jealous God.*” Now when Jesus Christ had the sins of his people laid to his account, stood in their place, an object of the curse of the Eternal Father, Then there was an opportunity afforded for manifesting the infinite jealousy, of the love of God to his Son, and to those connected with him in the new covenant. So that sin hath abounded, merely, to the superabounding of grace. And grace abounds, to the glory of love, which is the glory of God; so that the ultimate end of all God’s counsels, is the display of love, or of himself. The condemnation of the wicked and his wrath against them, ultimately redounds to the glory of love, in the vessels afore prepared unto glory inasmuch as an Eternal picture of their own demerit and just desert is exhibited in the punishment of the vessels fitted to destruction.—And so

“All partial evil is but universal good.”

Truly we may conclude with the Apostle —Saying, O the depths of the riches both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out. For of him, and through him, and to him, are all things, to whom be glory forever. Amen.

We may, partially at least, illustrate, by a common similitude, the view of the Divine purposes which has been given in the preceeding observations. The whole rational creation may be compared to a great house, of which the material universe, is but the scaffolding. The great edifice was planned and erected by the great artificer, who built all things, God. This house he built, and replenished for himself, for an habitation for himself. The unfading residence of all his excellencies, harmoniously and gloriously displayed. Now as there is in a great house vessels of Gold and silver and precious stones, and vessels of wood, and stone and earth, the former for the use

of the illustrious personage, whose it is, the latter for those who are to minister to his pleasure, to support his dignity, and maintain his glory. So there are in this magnificent palace, a variety of vessels of different natures & quantites, each of which in its own place promotes the general end, the glory of the proprietor and possessor. This great dome is rising higher and higher; every generation adds to its magnificence, but the cope stone will be laid by and by. The wisdom and ability of the architect secures its completion. He did not like foolish mortals, begin to build without ascertaining whether he were able to finish. He does not like foolish mortals provide more or less materials, then necessary, not one stone, not one pin, superfluous, or deficient. The materials and the means by which they are to be cemented were ordained by him before time began or the foundation was laid. So that at least he will not have to say with regret, I began to build, and was not able to finish or I have provided more materials, and have been at much greater expense, than necessary, I might have finished upon a narrower scale, or at much less expense, a building equally or more suitable to my design. What Chaistian would not say, that be far from the only wise God! Nay, when the building is finished, when the great day arrives, when the final division is made in the rational creation, and the two great assemblies placed in their own apartments. There will not be any thing executed that was not designed ere time began; he will not have to say to any in any apartment—I determined otherwise concerning you, but you disappointed and frustrated my design—Nay, he will not have to regret that any thing eventuated contrary to his original design, but will with the same complacency, as at the begiuing declare all is good, all is just, all is wise, all is right, yea perfectly so.

We shall now briefly consider the common

objections made to this view of the purposes of God. When our minds are exercised in the consideration of this great subject, in the light of revelation, we would scarcely suppose that an objection could exist against it. But alas! the scripture plainness of any doctrine, is no defence against the cavils of poor, blind, deluded, man.—There is not a truth in the revelation of God, against which the pride and ignorance of man does not object. Some object against one part, and some against another. But this doctrine has had a host to oppose it, in all ages of the world.—From the days of Cain, down to the present age, objections have been urged against it. But shall we reject it? Then might we have been drowned in the deluge, overthrown with the Sodomites, overwhelmed in the Red Sea, destroyed in the wilderness. Then might we have crucified the Lord of Glory, have been buried in Jerusalem's ruins, partook of the plagues of Anti-christ, and hurled through the wide gate to bottomless perdition.—In all these the majority partook.

But what are the objections? And from what quarter they do come? 'Tis all one whether we take them from the mouth of Cain, the obstinate Jew, the septical Greek—the Infidel Roman, or the modern Arminian. Their objections are one and the same. Moses, in his day, withstood them, Christ silenced them, Paul refuted them, Calvin opposed them, and the saints in all ages have testified against them.

They are reducible to three. The first comprehends all that is said against this doctrine on the supposition that it impeaches the Most High with unrighteousness, or partiality, or a respect of persons. Jesus Christ removes this objection in one sentence, and shews the reason why any make it. (Mat. 20: 15th.) Is it not lawful for me to do what I will with my own?—Is thy eye evil because I am good?—An evil eye, is the cause of the objection and pride says it is not lawful for my maker to dispose of me without consulting my pleasure. Here we might pause, but we would pray the objector to survey the visible creation, the providence of God every day towards all his creatures, rational and irrational. If this is beyond his case, let him look into the family of man, and let him shew on his own, or on any principle, how God is impartial in causing one to be born to affluence, another to poverty, one to good health and long life, another to sickness and premature death, one to the exercise

of all his bodily members, another to blindness, deafness or dumbness, one to the exercise of reason, another to idiotism, one to possess mental powers but a degree inferior to an angel, another but to a degree superior to a brute :—Let him shew impartiality in this, and then we shall shew impartiality in raising a Lazarus to Abraham's bosom, and in permitting a Dives to sink to hell according to his sovereign will. He that is just in that which is little, is in that which is much, and he that is unjust in little, is unjust in much. Let the objector reflect that he might as well accuse his maker with unrighteousness and partiality, because he was not Adam, Moses, Solomon, or Paul, as that he is, what he is, or what he shall be. Nay let him consider that God should not on his own principle, have made him at all, without consulting his pleasure. "Shall the thing formed, say to him that formed it, why hast thou made me thus !"—The Christian replies to every query that respects a discrimination in the lot of man, in the words of Christ, "Even so, Father, for so it seemed good in thy sight." But, if the objector would wish to know how the Apostles would, or did refute this objection, we refer him to Romans, ix, 14.

The second objection to the purposes of God as viewed by us, is, that which comprehends all that is said on the ground of praise and blame, or as it was proposed to Paul in the form of a query, "Why doth he yet find fault for who hath resisted his will ?" If God has willed every thing that comes to pass, how can he find fault with any, for who could do otherwise than he does ?—This is radically the same with the first, it is an imputation of the righteousness of God, but as it is so spoken of as distinct from the former, we shall consider it as a second. We presume that the answer given by the Divine spirit to this objection, will suffice us at present.—We are persuaded the treasures of human wisdom cannot afford a better. We shall briefly comment on it. It runs in these words, "Nay but O man who art thou that repliest against God, Shall the thing formed, say to him that formed it, why hast thou made me thus ? Hath not the potter power over the clay, of the same lump, to make one vessel unto honor, and another unto dishonor."—Now when we consider that this objection was made not against God's shewing mercy to whom he will, so much as against God's *hardening whom he will*. We must perceive

that the Apostle admits the fact when he considers the objection—his considering the objection, is an acknowledgment of the truth, against which it is made—he calls it a *reply against God*. God does so, but why should a man strive with his maker. Has not God as much power over man and as much right to use them as he pleases, as the potter over the clay ? And if the potter, of the same lump of clay, makes two vessels, the one for an honorable, and the other for a common use, hath not God, at least the same power, and right over two men, to make the one a vessel of mercy, of honor, and the other a vessel of dishonor, or of wrath, the one to manifest his mercy, and the other his wrath. But there is a distinction here in the Apostle's reasoning, which should not be overlooked, and that is betwixt justice and sovereignty ; sovereignty makes a difference amongst men, but justice rewards men according to this difference.—There is a fitness in the vessel for the use for which it is made, which makes it unfit for any other use.—When the vessels are formed it is meet to put each to its proper use—While they were in the same lump it was the potter's pleasure that made the difference.—But now justice or correctness requires that each be used according to its fitness. So that we must not confound sovereignty with distributive justice, and more, we must not confound justice with mercy, in our will of the "*just God and Saviour*." While we think abstractly of justice, we cannot conceive of mercy, so when we think abstractly of sovereignty, we cannot conceive of justice. Such are our finite minds when exercised on infinite perfection. But by viewing each perfection in its own place, without confounding it with any other, we can arrive at correct knowledge, as far as it goes, of the Divine character. So that we conclude He is a sovereign, just, and merciful God—Hence it is not of him that "willeth, nor of him that runneth, but of God that sheweth mercy." In connexion with this we mention the third objection against the doctrine stated, which is, that it indisposes the mind that admits it, to the use of any means, in order to be saved, nay, that it forbids every effort on the part of man, or endeavor to be saved. That it teaches a man to consider his own actions as the actions of a machine, as unavoidable, and as blameless. This is nearly a kin to the preceding, but as it occupies a distinct place in the ranks of our opponents, it deserves

to be distinctly noticed. There is a combination of error in the minds of those who present this objection. They not only disbelieve that God is a sovereign, but also they discredit the testimony of God concerning the natural state of all men. The objection proceeds upon the supposition, that men *can* do something to obtain salvation, which the purpose or ordination of God prevents them from doing. But the word of God teaches us that the natural man can do nothing to save himself, that he has so destroyed himself, or that his ruin is so complete, that every faculty of his soul is so depraved that until he is born from above all he can do is abominable in the sight of God. "They that are in the flesh cannot please God." "The natural man cannot receive the things of the spirit of God., neither can he know them." The carnal mind is enmity against God, it is not subject to his law, neither indeed *can* be. So that instead of this doctrine, being averse to the salvation of any, 'tis only in consequence of its being true, that any could be saved—So that except the Lord of Hosts had a remnant according to the election of Grace we had all been as Sodom, and perished as the men of Gomorrah—So then if there be no election, there is no salvation.

A second error in the objection, is, that the objector considers that the means of salvation are the efforts of men. Whereas the testimony of God reveals the achievements of Jesus Christ as the *means*, and the *alone means*, of salvation. 'Tis also true that the word of God is a means of salvation, but the reason is, because it exhibits the means which God uses to save men. And no man can profit from the scriptures but as he is taught by the spirit which indited them; which gift of the spirit, is as sovereign as the sending of Christ into the world. So then, if there be no revelation, there are no means of salvation.—From this it appears obvious that none but those born from above, can use the means of salvation, and such only are exhorted to work out their own salvation, with fear and trembling.

Again it is in consequence of the sovereign purpose of God, that his word is sent to any portion of the family of man—how many are destitute of it? How few comparatively enjoy it? All that have the Bible then, possess it in consequence of a sovereign decree. It presents *truth* well authenticated, to all men where it arrives, and all the promises contained in it, are address-

sed to men as believers, and not as unbelievers of it. And by the commandment of the everlasting Father, it is to be preached to all nations, and to all men, where it comes, for the obedience of faith, and all are assured, that whosoever, believes it, shall be saved, and he that rejects it shall be damned. When the Holy Spirit accompanies this word, then, and then only, is it effectual; and all that the preacher who rightly divides the word of truth, has to present to unbelievers, is truth with its evidence, or the gospel well authenticated.

Another mistake of the objector is manifest in the objection, viz: that God cannot make a creature who shall always act freely, and yet all the actions be known and determined of God. That this is within the compass of the Divine power, the scriptures fully evince—That God is not the author of sin, that he cannot be tempted with evil, neither tempteth he any man, is most obvious, and that man acts freely, and yet of necessity, is equally plain, not however in metaphysical propositions in the scriptures, but in certain and incontestible facts. For instance, no man ever acted more freely than Judas Iscariot, in betraying Christ for thirty pieces of silver, and yet no action was ever more certainly determined than that very action—For Christ was delivered by the determinate counsel and foreknowledge of God.—A thousand actions recorded in scripture, indeed all prophecy contained in it, demonstrate that men act freely in all that they do, and yet all their actions are fixed, as certain as that Christ shall come again, or that time shall end. But our present limits forbid our further delay on this part of the subject; we shall now conclude with a brief examination of the chief advantages we derive from the view of the Divine purposes which has been given.

The advantages we enjoy from a correct view of the purposes of God are numerous, but the following are the chief—

*Pride*, the most common, and the most dangerous of human corruptions, hath its cure in this doctrine. Now as humility is so essential to our happiness, and is a part most interesting in the salvation of man, so that doctrine which teaches it fully and on infallible principles is of all others salutary and Divine.—The language of this doctrine is that there is no difference amongst men but what Grace makes—No man has aught of excellence or superiority to boast of—Whatever

he possesses grace has bestowed, and why should he boast as though he received it not !—When we look to the pit from which we were dug, and the rock from whence we were hewn, all boasting and self preference is at an end—Where is boasting then ? It is excluded—where from ?—from the mind which believes in the purposes of God as presented in this epistle.

*Despair* the next and most destructive evil is banished from the believer of this doctrine. Pride and despair are two opposite evils.—'Tis spiritual pride that keeps multitudes from despair—They fancy there is something so good about them that it would be a reflection on the Deity to punish them forever. This conceit, is in their minds a certain antidote against despair—But suppose that some ray of light should shine into their minds, to shew them that their imaginary excellence, was but a dream, an illusion—What then ? Despair ensues—and naught can save the reflecting mind from despair but a view of that sovereignty displayed in shewing mercy to whom he will. What vileness, guilt and wretchedness should lead that mind to despair, who believes the testimony of the sovereign grace of God which exhibits him shewing mercy to the chief of sinners, to all that call upon him in the name of Jesus Christ—This doctrine then, is a sovereign remedy, when rightly understood, against pride and despair. Each of which stand at the utmost distance from it.

*Contentment*, the soul of all happiness is its genuine fruit. Godly contentment is a fruit that no plant of earthly origin can produce. But what is this contentment ? An enlightened resignation of soul and body of every interest in time and to Eternity—to God, and an hearty acquiescence in his sovereign will—This is Christian contentment. And such is the natural fruit of this sublime doctrine. It teaches the saint that all anxiety is in vain—That infinite wisdom and sovereign goodness order all things right and anticipate his baneful desires after every interesting object. And as love is the moving cause, and the display of it, the ultimate end of all God's purposes, the Christian knowing this rejoices, even when clouds and darkness encompass and overshadow the ways of Providence to man.—Anxiously desiring that all saints may have a more abundant experience of this heavenly truth, and that you may fully understand, heartily acquiesce, and incessantly rejoice in it.

We remain, dear brethren, your servants, for Jesus' sake.

#### FLATTERY.

Flattery is truly the counterfeit bills which dishonesty pays to the ear of credulity, from the consciousness of inability to settle in the current notes of sincerity of heart. Sincerity is that pure coin, which, whenever exhibited, is always known by the lawful image on its face, and is always proportionate in value to its weight. GRIGG.

#### TRUTH.

Truth is like the dew of heaven : to keep it pure, it must be received into a pure vessel.

ST. PIERRE.

## SIGNS OF THE TIMES.

NEW VERNON. Wednesday August 13

THE Signs of the Times, will be issued to subscribers on the following terms, viz :—\$1 50 per annum.

If paid in advance \$1.

A \$10 Bill sent on in advance will be received in payment for 11 copies.

No subscriptions will be received for less than one year.

No Subscription to be discontinued until all arrearages are paid, except at the discretion of the Editor.

#### OLD SCHOOL MEETINGS.

The attention of our Old School Brethren, Ministers and others, are invited to the contemplated meeting to be held with the North Berwick church, York Co., Maine, in Sept. next, as mentioned in the letter of Brother Hartwell, published in our 16th No. We hope that some of our Brethren may be able to go over and help them, and if not to make such communications by Epistolary correspondence as shall be calculated to strengthen their hands in the good cause.

We also (by request) republish the adjourned Old School meeting in the bounds of Chebung Association, mentioned in the 7th No. of this Vol., which is to be held with the church at Columbia and Wells, on Tuesday before the 2d Wednesday in Sept. next, at 10 o'clock, A. M. Elds. and Brethren in general of the Old School are affectionately invited to attend.

The third quarterly meeting of the Particular Baptist Conference of Philadelphia, and the parts adjacent, will be held, [by Divine permission,] on the first Tuesday in Sept. next, at 11 o'clock A. M. at the Meeting-house of the North Seventh St. Baptist Church, in the City of Philadelphia.

A farther notice of this Conference may be expected in our next.

#### CONSTITUTION.

Agreeably to previous appointment a council of Brethren, viz : Elders Amos Harding, Wm. House, Gabriel Conklin, G. Beebe, and Deacon G. Doland met with the Brethren at Blakely Luzerne Co. Pa. invited for the purpose of constituting a church on the ancient Apostolic ground, and by this course bearing their united testimony against the corruptions and innovations which have been brought in to the Abington Associa-

ken away and given to Barabbas.] Acts viii 23. "But if ye had known what this meant, I will have mercy and not sacrifice, ye would not have condemned the guiltless. Mat. xii, 7. Let us ask the innocent Jesus who it was that bent their bow and made ready their arrow on the string, that they may privily shoot at the upright in heart. Ps. xi, 2, mark! *privily shoot*. Then he shall answer. Those with which I was wounded in the house of my friends. Zec. xiii, 6.—For it was not an enemy that reproached me; then I could have borne it: neither was it he that (avowedly) hated me that did magnify himself against me; then I would have hid myself from him: but it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together' and walked unto the house of God in company Ps. lv, 12—14. But such as have the poison of Asps under their tongues, Rom. iii, 13. and carry their arrows under a cloak of religion, ever was & will continue to be, the bitterest enemies to the Church of Christ, and most violent opposers to his kingly authority. Should any yet with Pilate enquire, 'Why what evil hath he done?

*(To be Continued in our next.)*

### **Circular Letter**

*The Elders and Messengers, composing the Baltimore Baptist Association, to the several churches associated with them, send Christian salutation.*

VERY DEAR BRETHREN!—As it is customary to address you on some subject, we think the following would be of great service, and if properly attended to, would be much to the glory of God's grace and the comfort of his dear children, and would have a tendency to promote a holy life and a godly conversation, namely: Evangelical matter and manner of preaching.

Respecting the matter, it appears from the general tenor of Scripture on the subject, that the drift of the Apostles' preaching and writings had a tendency to lay the axe at the root of the tree, showing that all

mankind are condemned according to the covenant of works; and that they are entirely helpless in the business of salvation. "*He that believeth not, is condemned already, and the wrath of God abideth on him.*" Being under the influence of a carnal mind, which is enmity against God, not subject to his law, neither indeed can be.

The Apostles preached those truths, that left no refuge for the sinner to fly to, either by his reformation, his prayers, or his tears; invariably declaring, that Christ was THE WAY, THE TRUTH, and THE LIFE; and that by him, all that believe are justified freely from all things from which they could not be justified by the law of Moses: constantly affirming, that the salvation of the righteous is of the Lord, and not of him that willeth, nor of him that runneth, but of God that sheweth mercy. They also testified, that a good tree would bring forth good fruit, but an evil tree corrupt fruit; that the children of God were chosen in Christ, that they might be holy, created in Christ unto good works.

The Apostles knowing what sore temptations are; feeling themselves men of like passions with others; touched with the feeling of their infirmities; therefore, in obedience to the direction of their Lord and master, comforted his people, by saying unto the righteous, it shall be well with him, for God will not forsake his people, which he fore-knew, being persuaded of this very thing, that God having began a good work in them would perform it.

We think those things should be dwelt upon in the ministration of the word, it will have a good effect on the child of grace—it will lead him to realize with pleasure, the truth of that doctrine and instruction, the Apostle gave to Titus, iii, 3—7: "*For we ourselves, were sometimes foolish, disobedient, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another; but, after that the kindness and love of God our Saviour toward*



man appeared, not by works of righteousness which we have done : but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost which he shed on us abundantly, thro' Jesus Christ our Saviour, that being justified by his grace we should be made heirs according to the hope of eternal life :"—

The Apostles further observes, that this is a faithful saying, meaning the whole of what is before expressed in the above verses concerning the state and condition of the people of God by nature—the appearance of the love and kindness of God to them—the salvation of them according to the mercy of God, and not by works of righteousness ; regeneration by the spirit of God in which so much grace is communicated, and justification by the free and sovereign grace of God, as God's method of salvation, by which the children of God are made to appear to be heirs of eternal life, and to have a good hope of it through this grace. Now all of this is a faithful saying, and true doctrine to be believed ; *" And these things I will that thou affirm constantly ;"* That is the above doctrine. Now it appears that the Apostle would have Titus be assured of these truths himself, and without any doubt concerning them, and abide firm in them, and speak of them with certainty, boldness, and confidence to others, and endeavor to establish his brethren in them ; and for this purpose, would have them frequently inculcated and insisted on ; and, that with this further view, that they that have believed in God might be careful to maintain good works : nothing can more strongly engage as a motive for the performance of good works, than the frequent insisting on the above doctrine of grace. for they are good and profitable unto men. These things are very profitable and useful to influence thro' faith, hope, and love, a cheerful obedience to the will of God. Nothing has a greater tendency to promote humility and check pride in the saints, than

to reflect on their past life, the state and condition they were in, when the love and kindness of God their Saviour appeared to them. In reference to this, the Apostle cries out, *" This is a faithful saying, and worthy of all acceptation that Christ Jesus came into the world to save sinners, of whom I am chief ;"* and again, *" Unto me, who am less than the least of all saints,"* &c.

When the child of God thinks of the condition he was in, when the Lord quickened his dead soul, and called him with a holy calling, and gave him a good hope thro' grace, he was astonished at the long suffering and goodness of God, who hath spared him amid all his sins and rebellion, who hath given his dear Son to redeem and save him from the lowest hell. Thus the goodness of God leadeth him to repentance to that repentance that needeth not to be repented of. He feels his obligation, and his language is, Lord what wilt thou have me to do, what shall I render unto the Lord for all his benefits ?

Thus we see brethren, (as might easily be gathered from a number of other portions of Scriptures, would the limits of a Circular admit,) the good tendency of evangelical matter in preaching. God is glorified in showing that his people are saved by his grace ; his children are instructed, edified, and comforted ; and it also promotes a holy life and godly conversation.

As it regards the manner, we have the Apostles also for our example and pattern ; they did not use *" enticing words of man's wisdom,"* *" but seeing we have this hope, we use great plainness of speech."* They did not use guile or deceitfulness, but renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully ; but seeing they were put in trust with the gospel, they so speak not as pleasing men, but God ; who tried their hearts, and as stewards of the mysteries of God, they were faithful : they kept back no part, but declared *" all the*

*counsel of God."* This they did sincerely, fervently, and with boldness, not intimidated by the threats of men; none of these things moved them, they counted not their lives dear unto them, so that they might finish their course with joy, and the ministry they had received of the Lord Jesus, to testify the gospel of the grace of God.

Brethren, we have great cause to lament, that by many professed preachers of the gospel, the example and pattern is lost sight of; a large majority of hearers, and alas, too many professors would have their ministers to prophecy smooth things, that their preaching may not have the evil tendency of offending and scattering the congregation, or the still more pernicious tendency of cutting off the ears. Thus fearing men rather than God, it has fully come to pass in many instances, like people—like priest; and it is to be feared, that the real object in view is to be well thought of; and for this purpose, the glorious truths of the gospel are kept back or completely wrapped up, to the great injury and disadvantage of the children of Zion, and the delusion of sinners, who are pleased to have it so. Brethren, let us remember the words of our blessed Master, whosoever is ashamed of me and of my words, of him will the son of man be ashamed, when he cometh in the glory of his Father with the holy Angels; let us not be ashamed of the gospel of Christ, but, stand fast in the faith, and contend earnestly for the same, holding fast a form of sound words, endeavoring to strengthen the things that remain, that are ready to die. The doctrine of the blessed gospel, is now given up by many who once professed to believe it, and others are halting between two opinions. Let brethren in the ministry be faithful, and speak the truth as it is in Jesus, fully, clearly, and plainly; let them strictly adhere to the Apostolic matter and manner of preaching, and ardently protest against every thing that is not perfectly in accordance

therewith, however plausible and fashionable it may be in what is called the religious world.

Beloved in the Lord, stand fast, unmovable, always abounding in the work of the Lord, and may the God of love and peace be with you all. Amen.

JOHN HEALEY, *Moderator.*

JOSEPH H. JONES, *Clerk.*

### **Corresponding Letter.**

*The Baltimore Baptist Association, convened with the Baptist Church at Black Rock, in the State of Maryland, on the 15th, 16th, and 17th of May, 1834, to the Associations, with whom she corresponds, sendeth christian salutation.*

DEAR BRETHREN IN THE LORD: Thro' the abounding mercy and goodness of God, flowing unto us all through the everlasting love, covenant engagements, and work of our exalted head, we are privileged in our associated capacity, with an opportunity of again addressing you upon the state of the spiritual kingdom of our Redeemer, "HIM hath God exalted with his right hand, a Prince and a Saviour, for to give repentance unto Israel and forgiveness of sins," Acts v, 31.

With no ordinary sentiment of gratitude to "Jesus, the author and finisher of our faith," Heb. xii, 2, are we enabled to rejoice in this "cloudy and dark day," Ezek. xxxiv, 12; of human schemes and bewildering delusions, that there has been continued to this portion of the Lord's heritage, such demonstrations that the government of his spiritual Israel is "upon His shoulder," whose name is WONDERFUL, COUNSELLOR, the MIGHTY GOD, the EVERLASTING FATHER, and the Prince of Peace," Isa. ix, 6; for the ingatherings into the churches, have not been produced by the exciting calls of; Lo! here, or lo! there; "nor the will of the flesh, nor the will of man," John i, 13; but they appear to have been produced alone by the silent but irresistible operation of the divine spirit. The "COMFORTER," "reproves the world of sin, and of righte-

his Spirit; nor will this truth, received in the love of it, lead to that frightful name, *antinomianism*, yet we rejoice although sin is permitted to rage, it shall not reign with uncontrolled dominion, because we are not under the Law, but under Grace, and at Death, Christ, who is the Life of our Faith, will again appear carefully to extract its sting, then shall all the Church of the First-born, whose names are written in Heaven, strike their songs anew in everlasting strains of joy "Unto Him that loved us, and washed us from our sins in his blood." Rev. i. 6. ascribing Glory, Honor, Might, Majesty and Dominion, Ever and Ever, to him who sitteth upon the Throne and unto the Lamb.—Amen.

Yours for the truth's sake.

GARNETT JONES SEN.

Extract of a Letter from Bro. C. B. HASSELL,  
Dated WILLIAMSTON, N. C. Aug. 1, 1834.

I am very much in hopes Brother Beebe, that you will meet with sufficient encouragement to continue the publication of "the Signs" but really I have some misgivings on the subject at times, when I take into consideration, the deep rooted enmity and the wide spreading malignity that the whole world (save a few) cherishes against the doctrine therein inculcated, and at the same time premise that the major part of those "*few*" even, possess neither the will nor the ability of patronising any paper. But the Lord is sufficient for all things, and if He is for you who dare be against you—and as I before observed, I am in hopes if consistent with unerring wisdom, that the few subscribers you do get will compensate you for your trouble.

When you have nothing better to fill up with, you may stick in one corner of your paper at some leisure time, for the amusement of those intended; the two Acrostics annexed.

Yours in the hope of abiding felicity  
In the world to come.

C. B. HASSELL.

#### AN ACROSTIC.

M odest behavior and lovely endeavors,  
A t gentleness, peace and much meekness of  
mind;  
R arely fail to betoken, the sweet pleasing notion,  
Y our road is promotion, and stay not behind.  
H owever, remember, you are a pretender  
A t happiness, peace, or promotion at last:  
S o long as a member, you'r not of that number,  
S uch as feel the good spirit and on Jesus are  
cast.  
E nveloped in station, in regeneration;  
L ight, life and full liberty shall be your repast;  
L ong live, and forever sweet glories shall taste.

C. B. H.

#### ANOTHER.

E ver lively, ever gay,  
L ight and cheerful every day;  
I ntensely eager after mirth,  
Z ealous (tho' of earthly worth,  
A fter the pleasures of the world,  
B elow the worth of Bible mould!  
E'en though, be minded, not in vain;  
"T he sinner must be born again"—  
H e, (the Spirit) must revive  
D ead and drowsy powers to life,  
A nd give you faith in Christ, before  
V isions of life, for ever more  
I n thee enjoyed; with safety may  
S ecurably be, from day to day.

C. B. H.

#### Circular Letter

*The Ketaocton Baptist Association, to the churches of which she is composed, sendeth christian salutation.*

BELOVED BRETHREN:—It is with a pleasure peculiar to gospel affection that we address you in the solemn and glorious name of the eternal God. The providence of God has fixed our lot in a day big with events—a time in which each thinking mind is expecting some gloomy circumstance to arrest their attention. Evils felt or feared, very often fill the traveler to the Heavenly Jerusalem with a whole troop of doubts but as long as the eternal God is our refuge and strength, 'a very present help in trouble,' here is security; and tho' mountains be carried into the midst of the of the sea, there is a river the streams whereof shall make glad the city of God. And now, brethren, we feel it our duty to exhort you to stand fast in the liberty wherewith Christ hath made us free. Gal. v. 1.—  
"There is a great stir in the religious world

and much disputing, and the cry of Lo here is Christ, and Lo there is Christ—the temple of the Lord, the temple of the Lord are we.” But the grand termination of the dispute is in a small compass, and may be resolved into this—Who shall have the glory of a sinner’s salvation, God or man? Shall the righteousness of God, or the righteousness of man have this pre-eminence? They stand in scripture opposed to each other. Beloved brethren, oh! what a sweet sound is that which God powerfully proclaims to the poor sensible sinner, in order that he may cease from his own works, and enter into rest in Christ. This passage, in the substance of it, is made known to every one who receives the Gospel, with power, not of works, lest any man should boast; the sweet sound, not of works, revives the despairing soul. But, brethren, it is well known that such as preach this doctrine are held up to public view as enemies to good works, and as maintaining a licentious liberty. And now, brethren, we will, as God shall assist, say a few words on the nature of this liberty wherewith Christ hath made us free.

First, the liberty of which we speak, & which the gospel contains, is not a licentious, unholy liberty. No; a liberty of this nature would be a complete bondage to a child of God—for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them, Eph. ii, 10. Were any person to say to a child of God, called by divine grace, Well, you are not under the law, so you are at liberty to live in all the gratification of your fleshly desires, and to enjoy all the pleasures of sin—you are safe, nothing can damn you;—such language would fill the mind with a degree of horror, and the soul, fired with an holy zeal, would rise up in just indignation against such a blasphemous reflection cast upon the holy gospel: and the language of the new man would be, What,

then, shall we sin because we are not under the law, but under grace? God forbid! Rom. vi, 15. Nay, so far is that deliverance from the law of which Paul speaks from opening a door for ungodliness, that it is the very reverse, and is the very reason the Apostle assigns for the contrary.—Hence, says he, sin shall not have dominion, for ye are not under the law, but under grace, Rom. vi, 14. A man who sins that grace may abound, and lives in the love and practice of ungodliness, under a pretence that he is called to liberty, ought to be shunned as you would shun Satan himself; for be he who he may, he is living at an awful distance from God, and demonstrates himself to be an enemy to the truth. We will not pretend to say that there are no characters who live in such an ungodly way; it may be. But, dear brethren, ye have not so learned Christ, if so be that ye have heard him, and have been taught by him, as the truth is in Jesus, Eph. iv, 20, 21. And we feel, brethren, bound to declare, that those who are do better taught than to believe that the liberty wherewith Christ has made his people free is a liberty to sin, are still out of the secret of the Lord which is with them that fear him.—An unholy liberty can at the best boast of no higher an author than Satan, and is not the liberty which the blessed gospel contains, and therefore is no part of the liberty for which we contend. We now proceed, in the second place, to show positively what the nature of this liberty is.

We rejoice to say and to feel, that it is a spiritual, holy liberty: it springs from an holy fountain, Jehovah himself—produces holy effects, true godliness—and leads to to an holy end, eternal felicity. We have sold ourselves for naught; but Christ, by his own precious blood hath procured our liberty; hence says the Father, as for thee, also, by the blood of thy covenant, I have sent forth thy prisoners out of the pit, wherein is no water, Zach. ix. 11. Nor is this liberty left upon any uncertain grounds;

isfied with the fatness of thy house; thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life: in thy light we shall see light; yea, in the shadow of thy wings will I make my refuge, until these calamities be over past. I will cry unto God Most High; unto God that performeth all things for me. He shall send from heaven, and save me from the reproach of him that would swallow me up. God shall send forth his mercy and his truth. Christ is the life, and the light of his people. He is their strong habitation whereunto they may continually resort, he hath given commandment, to save them, for he is their rock and their fortress; He is their strong refuge: O let my mouth be filled with his praise all the day long. My mouth shall show forth his righteousness, and his salvation all the day, I will go in the strength of the Lord God, I will make mention of his righteousness, even of his only.

Let Christ be my meat, my drink, and my dress,  
My portion my all, and my pure righteousness;  
Though I dwell among lions, or by ravens am  
fed,

I can live in the fire while Christ is my head.  
My hands will burn off, not scorching a hair;  
The nobles may scoff, while I am in prayer,  
In passing the sea, or in Jordan's high stream,  
Or the wilderness way, my strength is in him.

I would say to them that are trembling with fear, walk about Zion, and go round about her; tell the towers, thereof, Mark ye well her bulwarks, consider her palaces; for this God is our God forever and ever, he will be our guide even unto death.

We have a strong city: salvation is appointed for walls and bulwarks; the walls are called salvation and the gates praise. For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her.

Your Brother in tribulation.

HEZEKIAH WEST.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—The Alleghany Baptist Association, in the State of N. Y.

held their annual session Sept. 3d, 1834. And have unanimously resolved, That we as an Association, reject all the popular inventions of the day, and adopt the Black Rock Address. Our Brethren were agreed in it to a man. To state to you our trials would be a repetition of what we frequently read in your columns; such as those of Elder Salmon, and others. But we have reason to thank God, that he has delivered us from the bands of wicked, deceitful, imposing men; we feel like those that are liberated from prison. And we hope forever to keep free from men's inventions, and ever to walk in the truth, as delivered to us by our master Jesus.

Our meeting was harmonious, and our preaching all of one kind this season, which is grace from the foundation to the top-stone. We rejoice that salvation is wholly of the Lord; and that man has nought that he can do by which to save himself, or others. Our next meeting will be with the church in Cio, Alleghany Co. N. Y. the first Wednesday in September next, at 10 o'clock A. M.

We request our Brethren of the Old School to meet with us, for our mutual comfort. We have been strengthened and encouraged by the "Signs of the Times."

The Association have appointed Burrel Lyman, P. M., of Roulet, Potter Co. Pa. our Corresponding Secretary, and Elder B. G. Avery, & Consider Ellis, a (*Licentiate*), and Dea. Asaph Ellis as a committee to open a correspondence with all such as they shall find walking in the truth.

ASAPH ELLIS, *Moderator*.

B. G. AVERY, *Clerk*.

FOR THE SIGNS OF THE TIMES.

*Communications from The Predestinarian Baptist Conference, held in the Baptist Meeting House in the town of North Berwick, (Me.) on the 10th and 11th of September, 1834.*

MR. EDITOR:—It is the pleasure of this Conference that a summary of our late proceedings be forthwith transmitted to you

for the purpose of their being spread before the Sons and Daughters of Zion thro' the medium of your paper.

We therefore in the simplicity and integrity of our hearts, state,—That whereas the Lord our God hath been pleased of his own abounding grace, to convince us of our lost and helpless condition, and to raise us from death to newness of life, and to enable us to give ourselves to him, and to one another according to his will; and likewise to make us somewhat acquainted with the great and leading truths of the gospel, and so far to give us to see and feel their vast worth and importance in the matter of our salvation, as for us to deem them well worth our contending for, and suffering reproach on the behalf of; and also as he hath by his good Spirit, illuminated our minds sufficiently for us to see the dark and corrupt state which the generality of churches of our own denomination have of late years fallen into, and that they are still becoming more and more dark and corrupt. We have been constrained from conscience, and from a tender regard for the honor of our most glorious Redeemer, to separate ourselves from all such people, and to declare non-fellowship with them in the gospel. And having done this, we have jointly agreed to embody ourselves together under the name of,

#### THE PREDESTINARIAN BAPTIST CONFERENCE.

The object of this Conference is the honor of God, and the mutual good of each other; and at the stated sessions of this Conference, we hope to meet with many of the true Sons of Zion, lovers of Divine truth, and *right hearted men*, and in future, this Conference will be composed of no other materials than Predestinarian Baptists; and we do most sincerely wish, and hope, and pray, that the course which we in the fear of God, are now pursuing, may rebound to the glory of Christ our exalted head, and to the spiritual benefit of his well beloved and chosen ones.

We are not wholly insensible of this fact, namely, that all our efforts will end in abortion if they are not sustained and countenanced by the Mighty God of Jacob. And it is a source of no small pleasure to us, that Jacob's God is acquainted with our motives in this whole transaction.

Gallantry, and popularity, and human applause, make no part of, nor do they stand any where within the range of our motives for doing what we have done in this affair. As therefore it is in the fear of the Lord that we act, and as our object is the honor of God and the good of Zion, so we are under no dread or alarm from what men may think and say of us for acting as we now do.

In regard to our articles of faith, or views of gospel truths, it is unnecessary that we here state them. Suffice it then that we say, that our gospel sentiments are in perfect accordance with those that were received and contended for by the generality of Baptist churches in gone by days, and which sentiments are at this time in disesteem with Baptist churches generally. Yes, nearly all the gospel sentiments which we now rejoice in, and draw comfort from, and contend for, and deem to be all important, as in them is involved the salvation of the soul and the honor of God, and which sentiments our father's vindicated with a warmth and zeal befitting good soldiers of Jesus Christ, nearly all such sentiments, we say, are in this day of false light, and false profession, under reproach, and the man of God who contends for them is laughed to scorn and held in derision by nine Baptists out of ten taking the U. S. of America through.

Also we feel ourselves in duty bound to protest against the many religious schemes and devices of the present age, viewing them to be without a divine warrant, and so of course, but human inventions, and hence with these things we have no fellowship.

In the morning of the day on which the Conference met, a sermon was preached to a large and attentive congregation by Eld. James Osbourn of Baltimore city, and in which discourse a deep interest appeared to be taken. Also in the afternoon of the same day another discourse was delivered by the same person, and under it the saints of God fared sumptuously, for of a truth the Lord was in the place and our hearts were made glad. At the close of this discourse the Conference convened and commenced their business, and Elder Wilbur from the town of Sidney, and Elder Osbourn from Baltimore, were invited to a seat among us. Some letters also were read, and a Baptist church in Brighton, (Mass) was received into our fellowship.

On the morning of the 11th, a discourse was delivered by Elder Wilbur, and another in the afternoon by Elder Osbourn, and at the close of which, the Conference once more convened for business; and among other things it was agreed that the Conference should meet again at the same place on the first Wednesday and the day following, in Sept. 1835; and it is hoped that we shall then have the pleasure of seeing many of our Old School order, and with them enjoy the comfortable presence of the Lord of Hosts, as on this occasion we enjoyed it, and for the same we desire to render unto him our unfeigned thanks. In these dark days—days of delusion and rebuke and blasphemy, we are glad, yea, very glad to see and to converse with men of truth—men of grace—men of God; and such men we hail as the sheep of Christ as the chosen of the Lord: and we wish and pray, in submission to the will of heaven, that such men may increase in number and abound in the work of the Lord, and with a zeal becoming the gospel, vindicate the honor of God and his reproached cause at this time—this trying time, a time when men will not endure sound doctrine, but are pleased and greatly amused, with

“another gospel,” and with systems, and projects, and schemes, and devices, and plans of their own contriving. Of these things we have an ample store; but evangelical truths, together with divine life, and power holy unction, and heavenly dew, are sparingly known and talked of by our modern divines; and hence it is that there is so much leanness and soul beggary among the living branches in the true immortal Vine, as we see to be the case at this time. And in the same way we account for there being such vast crowds of mere empty professors among us as now there are; and over these things we often cast a mournful eye, and in secret weep. A dark cloud is now over the church of Christ and sackcloth is upon her loins; and in addition to this calamity, errors, lies, and delusions are rapidly increasing upon her; and with these things in view, we can but mourn and weep; and yet at the same time, we rejoice that the “Lord God Omnipotent reigneth.”

And now Brother Beebe, we close our Communication, with ardent prayer to the Lord, Most High, that he may arise in the greatness of his power and clemency, for the help of Zion, which is now in a forlorn condition, and vindicate her cause, and let not the afflicted return ashamed: but save his church from the errors and delusions of this age of peculiar darkness, and from the unhallowed designs of graceless men, who have a *form* of godliness, but are strangers to the power thereof. And also to help us, his unworthy servants now convened in Conference, to trust in him and to make him our refuge, until the present sad calamities are overpast. In these our humble petitions, may the Lord of Hosts be pleased to hear us; and all the praise and glory shall be given to the God of our Salvation, forever. Amen.

PHILANDER HARTWELL,

JOSEPH PERKINS, *Clerk.*

[*Mod'r.*

North Berwick, Me. Sept. 1834.

# SIGNS OF THE TIMES.

[Vol. 2.] Devoted Exclusively to the Baptist Cause. [No. 23.]

PUBLISHED SEMI-MONTHLY, BY AN ASSOCIATION OF BRETHREN.

NEW-VERNON, ORANGE COUNTY, NEW-YORK. NOVEMBER 12. 1834.

GILBERT BEEBE, EDITOR.

*To whom all Communications must be addressed.*

*The Lexington Association, To whom it may concern:—Greeting.*

Whereas, some of the Associations with whom we have formerly held correspondence have manifested considerable uneasiness on account of our refusing as an Association, to patronise what are called the *Benevolent Institutions of the day*. The said Lexington Association did at her last session appoint the undersigned committee, to prepare a brief statement of the reasons why they choose rather to bear the reproaches of such as revile them for truth sake, than to pursue the more popular course, of uniting in those enterprises for which they can find no scriptural warrant in the Book of God. And to send a copy of the same to the Editors of the "Signs of the Times," and "Baptist Register" requesting them to publish the same.

We, the committee having convened agreeable to the instructions of the Lexington Association, (with the exception of one member) Unanimously agree in presenting the following report, as the sense of the Association on the subject to which it relates, Viz.

*Reason First:—*We have no evidence from the Holy Scriptures that any one of the numerous Societies of the present day, which are set up among our Denomination are in accordance with the practice of the Apostles, or primitive disciples of our divine Lord, and Master. We wish to be

distinctly understood that we find no society, (as a religious body) warranted by the New Testament, but the Church of God, which He hath purchased with his own blood; and that association, or friendly correspondence which they as the children of the same family so frequently held with each other. Hence, all the exertions required of us, in the word of God, whether in preaching the word, communicating of our substance, to the support of those who preach, or in translating and circulating the Bible without note or comment, or whatever like duty God requires of us, should be done by the churches as such, or by individuals, as the case may require.

*Reason 2d.* The greater portion of those who have engaged in support of the new societies of the day have not only wickedly departed from the simplicity of the Gospel; but also from the faith once delivered to the saints; and to this cause we attribute the flood of arminian doctrines exhibited among them, instead of the preaching of "Jesus Christ, and him crucified" in which the unregenerate are addressed frequently in such language as this—*You can be a christian this minute as easy as you can turn your hand! God has done all, on his part, and now all that remains, is for you to do your part, and all will be accomplished*, and many other things of the kind; all of which, we believe to be of the leaven of the Pharisees, which our Lord charged his disciples to beware of; and which we feel ourselves solemnly bound to testify against.

*Reason, 3d.* While many have, with



sincere motives, given their money to aid in spreading the Gospel, by which means abundance has been collected: we awfully fear that but very little of it has that effect; but while much of it is expended in lavishing extravagant salaries on those who officiate in those societies, as officers, agents &c. many of those who are employed by them as preachers, fall infinitely short of preaching the gospel in its purity, but instead thereof they do preach a compound of *grace and works*, which can never edify the saints.

*Reason, 4th.* We object to the fashionable movements of the day, because they have so much connexion with the men of this world, and are by the world so much applauded; while our Lord says 'My Kingdom is not of this world,' and tells us "Marvel not if the world hate you," and again, *Ye shall be hated of all men for my names' sake.*

*Reason, 5th.* The last reason we shall assign at this time, is that, as far as our acquaintance extends, those who have been thus engaged, have uniformly sounded the general cry of, "Union! Union!! Union!!!" But the moment they meet with opposition to their schemes, they resort to the most unchristian, and in many instances, to the most ungentleman-like persecution of such as dare oppose their new doctrines; and embrace every opportunity, in publick and in private, to traduce and injure their characters, and thereby destroy the influence of many of the servants of God, whose property and strength have been spent and worn out preaching the everlasting Gospel with the Holy Ghost, sent down from Heaven;—and for want of argument, by the which to reproach them, cry Shame! Shame!!

In closing our report, we say to all around us,—We stand on the same ground on which we were originally constituted as churches, and although many churches that once stood with us on the same ground

have left it, we are not disposed to follow them until we can find their path enlightened by the WORD OF GOD. And to all the saints, churches and associations that remain upon the *Bible Baptist* platform, we say "Stand fast therefore, in the liberty wherewith Christ hath made you free," Be of good cheer, God hath spoken good concerning Zion! His counsel shall stand, and He will do all his pleasure.

We wish to speak comfortably to the children of God, knowing that whom it is his pleasure to bless, are blessed indeed; therefore should these brief remarks find any of the dear children of God in bondage, having been carried away captive by the flood of error to which we have pointed; we would say to all such, in the bowels of meekness, Remember your Father's house where there is bread enough, and to spare, and return thither; enquire for the good *old* way, and for the footsteps of the flock; and above all things endeavor to follow the footsteps of your Divine Lord. "In the world ye shall have tribulation, but be of good cheer," Christ has overcome the world, and he assures you that in him you may have peace.

To those of the people of God, whose love has waxed cold, because iniquity abounds; we would say—Remember from whence ye are fallen! Return unto God with full purpose of heart, and with diligence run the race set before you, for the prize is yet a-head!

To such as are *feable* and *wearied*, with the greatness of the way,—Remember the Lord is your Strength, and that He has set before you an Open Door;—Ask, and ye shall receive.

To the *strong* in the Lord, who can say with the Apostle,—“But none of these things move me, &c.” Be careful to bear the infirmities of the weak, to strengthen the weak hands, and confirm the feable knees.

To all such as God has called to preach

his Everlasting Gospel, we say to you, Brethren, endure hardness as good soldiers for through much tribulation God will take you up to possess the kingdom. Contend earnestly for the faith, once delivered to the saints. Say to the righteous, it shall be well with them, and to the wicked, it shall be ill with them. Point every *penitent* sinner to the Lamb of God, that taketh away the sin of the world. Lift up your voice with strength, be not afraid; say unto the cities of Judah, Thy God reigneth.

Finally, to all the saints, whether individuals or churches, who stand on Gospel ground; we bid you God speed, and wish to continue our christian fellowship with you.

With earnest prayer, that you and ourselves may be kept through faith unto Salvation, and that God may grant to our erring brethren repentance, to the acknowledging of the truth.—We remain Yours to serve in the Kingdom and Patience of our Lord Jesus Christ.

HEZEKIAH PETTET.

DAVID MEAD.

JAMES MEAD.

WILLIAM CHOATE.

} Committee.

*Lexington, October, 1834.*

## COMMUNICATIONS.

### For the Signs of the Times.

BROTHER BEEBE:—I send you herewith the following for insertion, in the Signs of the Times, as it is a sweet and experimental poem\* and as it has been read over, and over, again, and again, by me with soul delight and pleasure; I hope it will meet with a hearty welcome by a few of the readers of the 'Signs of the Times.' It would rejoice my spirits to find that many of those that go by the name of Old School Baptists, were brought to rejoice, and rejoice alone, in the blessed portion contain-

\* The poem alluded to was accidentally slipped into the 21st. number; it should have accompanied this communication.—It will be found on the 336 page, headed, "The Lord is my portion."

ed in this poem—but I lament that there are so many pretenders in name only, for as it was of old, even so it is now; they are not all Israel which are of Israel! Notwithstanding, I bless the Lord, that he has not left himself without a number of witnesses in this dark and trying day, depend upon it this is a day that will try men's souls, and those, and only those, will be able to withstand the floods of error, and lies which inundate this whole hemisphere. While those precious few which feel and know the work of the Holy Ghost in their rebellious hearts, (will stand) for they feel and know, that they are helpless, blind and lame, deaf and dumb, as the Prophet Isaiah says, Cap. xxix, 18, "And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness." Also Micah iv, 6, 7, "And I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in Mount Zion, from henceforth, even for ever." They know, without the quickning, & renewing influences of the Holy Ghost felt and realized, in their souls, all external theology in word or letter only, will not support the soul when heart and flesh fails, it is an empty nothing. How vastly opposite with a mere pretender, in name only, either preacher, or hearer, as they abound in dead works, and fleshly performances, in the same proportion they abound in hope, and faith, and zeal; and this passes for heavenly mindedness, and true spirituality; yea it centres in deceived-self, and is kept alive by their working, and rounds of duty, such as their praying, preaching, singing, reading, hearing and studying &c. &c.—and when they obtain a vain supposition, that they exceed all others in human merit, then they are raised to the full assurance of hope.

What! what a fatal mistake is the above. How opposite, with a sensible soul

MONEY for the Lord's Treasury, —Towards all such you have the most enlarged bowels, and also the most extensive charity, Mr. —, say you. has got (procured) religion, *he is a very pious man!* yea, he must be supposed to have an interest in Christ, notwithstanding he does not believe in him, but rather reviles him; yet whoever questions such an ones piety is deemed a very uncharitable and censorious *bigot*. On the other hand, the man who is an humble follower of the meek and dispised Jesus, an object of God the Father's choice, Justified through God the Son, and Sanctified by God the Holy Ghost. —Such an one stands no chance among these Pharisees; it would be considered ridiculous, yea the greatest abuse of charity, to think him an heir of heaven! Consequently the inference naturally follows, that a Jew, Pagan, Turk, Deist, Arian, Socinian or Infidel if *pious*, is preferred before the most humble worshipper of Jesus, who believes in, and venerates him, and whose hope and dependence is in him, if *imperfect and sinful*.

*To be concluded in our next.*

### CHURCH CONSTITUTED.

"September, 18th. 1834.

BROTHER BEEBE: —Having in the order of Divine Providence fallen into a situation alone, for a little while, where I can have conveniences for writing, I "seize the moments as they fly" to let you know that yesterday there met in council from various places, the following Brethren, with the Brethren at Chemung, Tioga Co. N. Y. (at the house of Phineas Rogers,) for the purpose of examining their circumstances, to see if we could give them fellowship, in their standing as a Church. viz.

From Sullivan, *Elder Eli Gitchel* and *Brother Aaron Rathbone*.

"Columbia, *Eld.* Joseph Beeman.

"Independance, " *B. G. Avery, Dea. A. Ellis.*

"Caroline, " *John Sawyer.*

"Orwell, " *Hez. West.*

"Springfield, *Brother Enos Rose.*  
Franklin, " *John Knapp.*

At half past 10 o'clock A. M. Brother Beeman preached, and after a short recess, convened, and organized by appointing Bro. Gitchel Moderator, and H. West, Clk

The following names of Brethren and Sisters were read, together with the declaration of their having covenanted to walk together in the order of the gospel. viz;

*Phineas Rogers, Cornelius Quick, Jesse Kirk, James Olmstead, Jonathan Potter, Margaret Quick, Aner Haughton, Nancy I. Leonard, Jane Mc. Connel, Betsey Hicks, and Nancy Park.* —After hearing the articles of their faith, and enquiring into those circumstances which we thought necessary, and as we hope mature deliberation.

*Voted:* —That Brother Gitchel, in behalf of the council, give them the right hand of fellowship, at the close of his discourse, in the evening; which was accordingly done.

*ELI GITCHEL, Mod.*

*HEZ. WEST, Clerk.*

### Circular Letter

The Licking Association of Particular Baptists now in session at Mount Gilead Meeting house, Mason County, Ky., to the Churches whom she represents, wish grace, mercy and peace.

DEAR BRETHREN: —Through the tender mercies of our God, and under the kind protection of Heaven, again it is our privilege to meet as an Association. Who but those that have been formed in the image of Jesus, and have been translated into His kingdom, *know* the sweets of those personal interviews, so often granted to the followers of the Saviour? United together in the same cause, fighting under the banner of the same King, equally interested in conquest, who could not affectionately grasp the hand of his fellow brother and join in *concert*, praising the God of their salvation.

Under this sense of views & feelings, permit us to present for your consideration the foundation of our hope for immortal glory, It was a principle set down by an inspired penman that we should be ready at all times to give to him that asketh, a *reason* of the hope that is within

(may it be done with meekness and fear.)

In presenting this subject, our beginning and ending is *Jesus*; "For this is that which was hid from ages and generations, but now is made manifest, which is *Christ* in you, the hope of glory." Here we are led to contemplate the indwelling principle of every believer, which indwelling principle is the formation of a new creature in the image of Him that is created in righteousness and true holiness. This formation is an effect of that eternal purpose of God, which He purposed in Christ Jesus, our Lord. This glorious purpose is a component part of the doctrine of Christ that gives to Him honor & dignity of a Supreme being. To believe in a Jesus that is without purpose, is to believe in a personage that is inferior to the human species; to effect an object without a previous purpose, is impossible in the nature of things. Hence we read the purposes of God shall stand, of the calling of some according to the purpose of Him that worketh all things after the counsel of His own will; the mystery of which is made known by the Gentiles being made fellow heirs and partakers of the same promises, the middle wall of partition being broken down and both having access, by one spirit unto the Father. Hence the promises of life and salvation are to both Jews and Gentiles on the merits of the Lord Jesus. He it is that has assumed the office of Mediator. "Now, a Mediator is not a Mediator of one, but God is one;" therefore, there must of necessity be parties, and the parties between whom Christ mediates are God and his people; and in the discharge of the duties of Mediator, it became necessary that He should be both God and man, participator of both natures: hence, of Him it is declaratively spoken, as God, Man, Mediator. Here an inspired penman set forth his being the mighty God, the everlasting Father, the Prince of peace, whose works are great and marvellous, Lord, God Almighty; just and true are His ways, being King of saints. This God, according to his purpose, was found in fashion as a man. The first man was of the earth earthly; the second man was the Lord from heaven; and by that man will God judge the world in righteousness. Again: There is one Mediator between God and man, the man Christ Jesus. Thus being a participant of both natures, he was enabled to fulfil the preceptive requisitions of the divine law, the fulfilment of which man i-

festes the righteousness of God, that by this righteousness the law of God might be satisfied in its demands to all, and be bestowed on all, that believe; and they are that part of Abraham's spiritual seed that are set forth manifestatively, and if Abraham's seed, they are Christ's, and heirs according to the promise. But the Lord Jesus not only fulfilled the preceptive requisitions of the divine law, but he submitted to the penalty thereunto annexed, which penalty was death. Thus he submitted to death even the death of the cross, at which scene the sun shrouded himself in darkness, and there were Prophets and Martyrs from the grave set free. Yet 'twas not possible that he should be holden of it; therefore, on the third, the appointed morn, he arose from the dead, bursting his bands asunder, and thus became a triumphant conqueror over death, hell, and the grave; and now victoriously sways the sceptre over his mighty empire. Thus 'tis finished—the grand and glorious, the ever to be adored work of reconciliation is finished, and sinful man has an avenue opened by Jesus to the paradise of God. This is that new and living way into which angels desired to look. Here we are lost in wonder; let us gaze and admire. Here all the powers of the imagination cease to act; here all the energies of the soul are stilled; here let us lose ourselves in love ineffable; here expressive silence muse his praise.

Thus having brought to view the foundation of the Christian hope, let us look at the extent thereof; here we are again led to Jesus. Behold (said God by the mouth of the Prophet Isaiah): "I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, and he that believeth on Him shall not be confounded." Paul could say to his Ephesian brethren, "Now then, ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God, and are built on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone." Again: "According to the grace of God, which is given unto me as a wise master builder, I have laid the foundation and another buildeth thereon; but let every man take heed how he buildeth thereupon, for other foundation can no man lay than that which is laid, which is Jesus Christ." Thus the work of Jesus being the foundation of the Christian hope, and Jesus the foundation in extent, let us examine the building that is to be erected thereon. Being

built on the foundation of the Apostles and Prophets and in Jesus all the building, stily framed together, groweth unto a holy temple in the Lord, in whom are ye also builded together for an habitation of God, through the Spirit. We here discover a necessary fitting and framing in this grand building; to use the materials as nature has formed them, without the hammer to break in pieces the flinty rock, seems not to correspond with the order of Jesus. To use the timber as found in the forest, without a fitting and framing, is contrary also to the heavenly order, and to prepare them after they are in the building, is contrary to the fitness of things. Hence, a preparation, and that preparation for a habitation of God, through the Spirit; the Spirit, then is the agent in effecting this work, and by his quickening influence from nature, are brought forth lively stones to offer up spiritual sacrifices acceptable to God, by Jesus: "For you hath he quickened who were dead in trespasses and in sins; likewise the Spirit quickeneth whom he will."

Thus, a spiritual being implanted in the soul, he is enabled to look into the perfections of God's righteous law, and reading therein, "Cursed is every one that continueth not in all things written in the book of the law, to do them," and no way of escape from its impending judgement and dead to exertion thereby, his anxious soul is set to inquire "Whither shall I go from thy Spirit, or whither shall I flee from thy presence? If I ascend up into heaven thou art there; if I make my bed in hell, behold thou art there; if I take the wings of the morning and fly to the uttermost parts of the sea, even there shall thy hand lead me." But says the Lord, "Come, let us reason together. Tho' your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool;" then, as that still small voice is heard "This is the way, walk ye in it," the astounded soul grasps at the perfection of Jesus as suited to his case, and as he has believed in God, so he believes in Jesus, and to such as receive Him to them, gives he power to become his sons, even to them that believe on His name, who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. Thus it is the Spirit, by which the materials are fitted and framed in Jesus for the building; hence, it is the body of Jesus that is stily framed, and that body brought to view as

his church, his people, his bride, &c. "For them he lived, for them he died, and for them he rose again." To look retrospectively at the work of Jesus, and take any other view thereof, is to subvert the foundation of the Christian hope. For if it was done for the whole family of man, and all do not enjoy the benefits to be derived therefrom, who may expect to enjoy them? 'Tis folly to say the self-obedient, for all have gone out of the way; and if it has been done because the moral justice of God required it, without diffinitude, then also is the foundation of the Christian hope subverted; for if the purpose of God is in the mediation of Jesus, His mediation is definite; and if not definite, no purpose, and if no purpose, no foundation for hope. Then for the church are all things kept in store, and though they have to pass through trials and difficulties on earth yet conquest eternal is theirs, for Jesus has declared that his loving kindness he will not withhold from them, and they are they that have to pass through much tribulation and wash their robes and make them white thro' the blood of the Lamb. The promises of Jesus should enable them to raise superior to their pain and invigorate them with new courage to buckle on the whole armour of God and press for victory. Although in the contest they have to fall a victim to the same hand of the monster death, yet his fetters are broken and the saint shall be raised a victorious conqueror, and escorted by an angelic convoy to God's right hand. Then shall be brought to view the saying, "O death where now is thy sting! O grave where now thy victory!" Thanks be to God, who giveth us the victory through our Lord Jesus Christ.

THOS. P. DUDLEY, *Mod.*

Attest, H. RANKINS, *Clerk.*

ROXBURY SEPT. 26th. 1834.

VERY DEAR SIR;—I saw in the 18th. No. of your 2d. Vol. a letter signed "A BAPTIST OF THE OLD SCHOOL," which I wrote, and as you published it without my consent or approbation, you will now confer on me a great favor by publishing the following, in your paper.

I wrote the letter alluded to above, very hastily, and in some measure, thoughtlessly, and have done altogether wrong in writing it, and I am sorry I ever wrote it; I do not think it was written in a christian spirit. Elder Bush is highly esteemed among us, and it was by no means my intention to represent him as a double minded man. I only wanted to inform you *privately*

that I thought he had not decided whether he should come out in favor, or against your paper. The clause in the letter stating as my opinion, that he was at heart a decided friend to your paper, was only an idea of my own, and I still have the same idea. Where it reads, four-fifths of our members have signed the temperance pledge, is a mistake, in my writing or your printing; it should read, *three-fifths*, instead of four fifths.

Very Respectfully, Yours.

JOSEPH WOOLSEY.

MR. GILBERT BEEBE.

## SIGNS OF THE TIMES.

NEW VERNON. Wednesday NOV. 12.

THE Signs of the Times, will be issued to subscribers on the following terms, viz:—\$1.50 per annum.

If paid in advance \$1.

A \$10 Bill sent on in advance will be received in payment for 11 copies.

No subscriptions will be received for less than one year.

No Subscription to be discontinued until all arrearages are paid, except at the discretion of the Editor.

### OLD SCHOOL MEETING

The next Quarterly meeting of the Philadelphia Baptist Conference will be held on Tuesday the 25th day of the present month, at the Meeting House of the Second Baptist Church in the City of Philadelphia, worship to commence at 11 o'clock A. M.

[Communicated.]

### APOLOGY.

Our present number has been unavoidably delayed one week, in consequence of our being under the necessity, [unexpectedly] of discharging our printer, and that too, at a time when all the printers hereabouts were deeply engaged in preparing for our State Election; this circumstance has placed it beyond our power to obtain the service of another until the present time. We have now engaged a young gentleman on whom we think we can depend, and whose talents [we believe,] are far superior to those of our former workman, and under whose superintendence, we flatter ourselves the mechanical [at least] part of our paper will be materially improved.

### LEXINGTON ASSOCIATION.

This association held her last annual meeting at Olive on the first and second days of October, the introductory sermon was preached by Brother James Mead, from Acts, iv. 12th "Neither is there salvation in any other." The preaching thro'out the session was truly like the silver of which Moses made the two trumpets, of an *whole peice*, and decidedly the old-fashioned bible kind, appealing to the law and to the testimony. The business of the association was

despatched with as little parliamentary form as we have ever witnessed; and with as great expedition; all was done in peace and harmony, fellowship and love.

This is indeed a very happy association of brethren, every church and every minister belonging to it, and as far we know, every individual member stands firmly on the OLD SCHOOL or BIBLE Platform. Renouncing all connection with what are falsely called the *benevolent* institutions of the day, they hold the Bible as the only standard of faith, and rule of practice: and that it is their duty and privilege, [as God may enable them] to walk, preach and converse agreeably to its dictation.

Yet happy and peaceable as they are, they have not fully escaped the resentment of the *Canaanites* which dwell in the land, a number of whom attended through a part of the meeting, and among them were President Kendrick, of the Hamilton Lit. & Theological Seminary, who in company with a Mr Edmons, (*another Wool-gatherer*.) were employed by the N.Y. Bap. Education Society to solicit subscriptions in behalf of that institution; these with a few others of the *New Order* were present, but unto them the brethren gave place by subjection, no, not for an hour.

We were highly pleased to witness the firmness of this Association. Their circular with an extract from their minutes will appear in the "Signs" as soon as we can get a copy of the minutes.

THE LICKING, (Ky.) Association held her last anniversary with the Church at Mount Gilead, Mason Co. on the 2nd, Saturday in September, and the two succeeding days. The sermon introductory to business was preached by Elder T. P. DUPLEX, founded on 1st Peter, iv. 11. first clause:—"If any men speak, let him speak as the oracles of God." This association embraces 32 churches, 1483 members, 8 ordained and 2 licensed preachers.—The following declaration, copied from their latest minutes, will show to what school they belong, viz.

"In answer to the suggestions made in several letters from our churches, WE DECLARE NON-FELLOWSHIP for Missionary, Bible, Tract and Temperance Societies, Theological and Sabbath Schools and Baptist Conventions, as *religious institutions*, believing they are without divine warrant."

The circular letter of this association commenced on the 962 page of this number.

As a farther illustration of the good cause among the Baptists of the Great Mississippi Valley, we copy the annexed extract from the minutes of the Red River, [Te.] Association, which were forwarded to us by Brother Fort, accompanied by the subjoined note, viz.

"BROTHER BEEBE:—You will confer a favor by inserting in the "Signs of the time," the an-

answer given by our association, to the Query from the Poplar Spring Church.

JOSIAH FORT."

*Extract from the Minutes.*

"Resolved Unanimously by this Association, as our candid, conscientious, and unshaken belief, founded, as we believe, upon incontrovertible testimony, drawn from the scriptures of divine truth, that every thing necessary to be attended to, either in a moral or religious point of view, is incumbent, and actually enjoined upon us by becoming members of the Baptist Church—that we believe the words of our blessed Redeemer, where he says "My Kingdom is not of this world,"—that this Kingdom was set up by the God of Heaven—that it is an everlasting Kingdom, which shall never be destroyed—that this Kingdom shall not be left to other people; but shall break in pieces and consume all other kingdoms and shall stand forever; and that God will accomplish his eternal purposes by means of his own appointment, independent of the inventions of man. Therefore we are entirely opposed in principle to all the societies, and benevolent institutions of the day, and believe that no Baptist should be found arrayed under the standard of any such; and considering that all Baptists who join any such, or any other society besides the Baptist Church, are in an error, and have become wise above that which is written; we hereby **DECLARE A NON-FELLOWSHIP FOR ALL SUCH.**

2d. Resolved, that we advise the Churches composing our body, to act in accordance with the foregoing resolution."

**REMARKS**

This Association held her 28th. anniversary with the Church at Sulpher-Fork, on the 9th. 10 and 11th. days of August last. This is a small Association embracing 14 Churches, 503 members, and 7 ordained preachers.

We do not approve of numbering Israel, nor do we consider that number its strength; but yet we find it necessary in order to expose the frequent misrepresentations which the hirelings of the Mission Societies, are constantly making concerning the destitute condition of the "Great Valley" to present some stubborn facts, which will shew to the astonishment of many of our uninformed brethren, who have been imposed upon by false rumours; that the Great Valley, is in all probability much better supplied with the ministry of the Gospel of Christ, than the States generally speaking, on this side of the Alleghany Mountains. With this object in view, we shall give some statistic accounts from time to time of the state of the Churches in the *far west*. Our agents, and Brethren are therefore requested to send us a Copy of the Minutes of their respective Associations, Directed, "Signs of the times" New Vernon, Orange Co. N. Y. And we would also esteem it a peculiar favor if our Old School Brethren throughout the United States, and Territories, would forward the minutes of all such associations as remain firm, on the Old Ground.

*The Religious Herald.*

The Editor of the 'Religious Herald,' [so called] and his yoke-fellow I. T. Hinton, have occupied a very considerable portion of the 37th. number of that paper in grievous complaints against the Ketaocton, [Va.] Association:—They seem pleased that this association have had occasion to withdraw their christian fellowship from elder Gilmore. But—Awful to relate!!! they have also expelled from their fellowship elder W. F. Broadus with all the churches that sustain him in his career against the truth and order of the gospel. And what seems to grieve them most of all, is, that this oldest association in Va. should adopt the resolution offered by Brother Samuel Buck. Viz.

"On motion by brother S. Buck, *Resolved*, That we have no christian fellowship for those who advocate the Missionary, Bible, Tract or Temperance societies, Sunday School Union, or anxious seats, or any thing of the kind as a religious institution or means of grace—nor with any person who communes with a church which advocates any of those institutions in the sense above expressed."

"*Resolved*, That although the above is the sense of this convention concerning the benevolent institutions of the day, yet we would refer the matter to the churches composing the Ketaocton Association, with a request that they would consider the same, and send their determination thereon to the next Association."

What a cruel stroke! to withdraw fellowship from this entire mass of human contrivance, which has been the fruitful source of so much confusion and division among our churches for several years past, when it seems to constitute the grand whole, of what Messieurs, Sands and Hinton hold near and dear to them. Well might we expect them under such circumstances, to deal liberally in invectives and scurrility against the perpetrators of such a deed, and to cast a reproachful epithet at the *Black Rock*, in Md. as well as at that *Saucy little Tell-tale*,—the Signs of the Times; as though these were the cause of their distress.

Were it not for the immoderate length of the articles of the editor and his coadjutor, Mr. Hinton we would copy them for the perusal of our readers; but that being impracticable, we will only make short extracts from each, and after subjoining a few remarks, let them pass.

*Extract from Mr. Sands' editorial.*

"The case of Elder Gilmore was brought before the Association. This gentleman, it will be recollected, was the chief instrument last year, in refusing Elder Broadus a seat in the Association. The decided opposition of a large majority of this Association, to the benevolent institutions of the day, may be ascribed in a great measure to his influence. He was also a prominent member in the Black Rock Convention; and had considerable agency in getting it up. He has been a frequent contributor to the Signs of the Times; and his conduct and character has been virulently defended by its editor. He is still



one of its agents, and is not the only excluded Baptist Minister who appears on its list."

Whether Mr. Gilmore was, or, was not the chief instrument, in refusing Mr. B. a seat in that association last year, one thing is certain, and that is, that now when they have lost their confidence in Mr. G. and consequently cease to feel his influence, they not only still reject Mr. B. but they have carried the point much farther than when he was with them with all his influence; having now with Mr. B. and Mr. G. rejected the whole brood of the popular inventivists of the day. "*He was also a prominent member of the Black Rock Convention.*" That Mr. G. attended and took a prominent part in the first meeting of Old School Baptists at Black Rock, will not be denied; but let it be remembered that at that time his moral and christian character, (at least as far as the brethren concerned in that meeting had the means of knowing it) stood unimpeached; and as soon as those brethren became satisfied that he walked not according to the order of the Gospel, they promptly rejected him. Query.—Why have not Mr. Sands and his party done likewise, in regard to Mr. Broadus?

Mr. G. has indeed in a few instances, occupied our columns; but that he has been a *frequent contributor*, is not so true.

The editor of the 'Signs,' is not aware of having either *virulently*, or otherwise defended the character of that individual against any charge of immorality in practice, or corruption in doctrine.

The misstatement, that '*He is still an agent*,' for us, has been honorably corrected in a subsequent number of the 'Herald,' but the insinuation that other *excluded Baptist Ministers appear* among our agents, he has not yet corrected.

On the whole, the main drift of Mr. Sands' article seems to be, if possible, to so identify Wm. Gilmore with the old school brethren, as to make his conduct reflect upon the ancient sentiments of the Baptists, and thereby stigmatize the Ketocton Association, as well as the brethren of the Black Rock Meeting, and make it count as much as possible against the Signs of the times, but we have not forgotten that it is written, "I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn."

This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."

Let us might be charged with partiality we will also give a short specimen of Mr. Hinton's prolific communion, which we copy from the same paper—viz.

"Amidst much that was common place—bro. Sam. Buck took one position which deserves to be preserved as a specimen of Black Rock arrogance and bitterness—"that we had no evidence that any had been converted by the missionaries

—converted to something indeed they might be—but it was to Judsonism, not to Christianity!" It was, indeed, a hard case to have to witness such a man as brother Sam. Buck sit in judgment, on one who has not counted his life dear to him, that he might win souls to Christ, and find a verdict that he was ignorant of christianity and unable to teach it to others! I could not help thinking of the "sounding brass and tinkling cymbal," which Paul declares those to be who have not 'charity,' even though, they have "all faith" and, "understand all mysteries." But I would not fall into the error, I chide: let us hope that as in the resurrection of the dead, "one star different from another in glory," while our beloved Judson shall shine like the beautiful orb that adorns the evening sky, we may say to our brother Sam. Buck, "Twinkle twinkle little star."

Poor Brother Buck; what hast thou done? Thou hast, with *Black Rock arrogance*, dared to question the evidence that all the thousands of dollars spent upon Burmah, with all the help there is in man, or virtue there is in *Gold neck-laces* and jewels of fine gold, have ever converted a soul to God! or added one Solitary individual to the number of God's Elect,—Yea, more, thou hast even insinuated that those 4 or 500 souls who have renounced their former idols, and have embraced the system of Mr. A. Judson and his associates, were, or might be converted to Judsonism. O Brother Buck! For this thine offence thou art condemned to have thy given name abridged, and thou shalt henceforth be called Sam. Buck, and when Mr. Judson shall attain the summit of his greatness, and shine in his full orb'd refulgence, thou shalt be teased, by Mr. Hinton and all that party included in his pronoun; for then shall they say unto thee, that pretty little stanza "Twinkle twinkle little star!!!"

And now what sayest thou Brother Buck? Speak! Hast thou any lawful reason to give why this sentence in all its severity should not be speedily executed?

RECEIPTS—Ephraim K. Bunnell, Ct. \$1. Elder Martin Salinan, \$3. Urana Canfield, Ct. \$1. Erastus West, N. Y. \$2. Paul Golttry, \$2. J. H. Marsh, \$1. Elder S. Trotter, Va. \$5. B. Carpenter, \$1.25. A. Brondage, \$2. Eld. T. Buck Jun. \$5. D. Godfrey Jr. \$1. Elder James Henderson, Ga. \$10. Geo. Gist, Va. \$2. Linus Purkurst, O. \$5. Wm. Eustis, Me. \$3.

#### DIED

In this place, on Sunday last Mr. BENJAMIN COMFORT SEN. Aged 91 years.

Mr. Comfort was, we believe the oldest resident of our neighborhood, and a citizen who commanded the respect, and enjoyed the esteem and friendship of all his acquaintance. Full of years, he has gone down to his grave in peace, leaving a numerous family to feel their loss.



# SIGNS OF THE TIMES.

[Vol. 2.] Devoted Exclusively to the Baptist Cause. [No. 24.]

PUBLISHED SEMI-MONTHLY, BY AN ASSOCIATION OF BRETHREN.

NEW-VERNON, ORANGE COUNTY, NEW-YORK, NOVEMBER 26, 1834.

GILBERT BEEBE, EDITOR.

*To whom all Communications must be addressed.*

## **Circular Letter**

*The Ministers and Messengers assembled as the Columbia Association—To the Churches severally which they represent, grace, mercy, and peace.*

BELoved BRETHREN,

Acknowledging the gracious hand that has hitherto preserved us as individuals, and you as churches, and granted you another opportunity of holding communications with each other by your Letters and Messengers, on those things which concern the Zion of God, we would, in conclusion of our interview together, address to you an epistle, intended for your edification and comfort.

And as a subject of the first importance, we would call your attention to the scriptural doctrine of regeneration. In pursuing this subject, we will notice,

1st. The idea intended to be conveyed by the term regeneration.—This, like the expression, *being born again*, is figurative, and is borrowed from nature, to illustrate the production of spiritual life in the soul. As in relation to animal life, there can be no formation of parts, growth, or action, &c., where the principle of life is not, so in the spiritual world, the principle of grace or spiritual life, must be implanted, before any gracious affections or gracious exercises can be produced. The implanting of this life in the soul, is what we understand to be *Regeneration*. We are aware, brethren, that many speak and

write on this subject, as though the conception which an awakened sinner has of the law, and his self-loathing, his hungering and thirsting after righteousness, &c., are either elicited from the natural mind by the operations of the Holy Spirit, or in some way produced in the mind without any new principle being imparted, until the individual is led to exercise faith on the Lord Jesus Christ; then it is that he is regenerated and born again, at once. Others again make faith as well as all the other christian graces to have their seat in the natural mind. Having confidence in those whom we address, that their experience of Divine things will not admit of their being deceived by the latter named sentiment, we shall pass it by; but will notice the other. If repentance toward God, designated above by *self-loathing*, and an earnest desire after God and the like, be produced from the natural mind of man, then the mind is capable of such gracious affections, and therefore was not totally depraved, or is so changed as to be no longer depraved, for surely affections like these, do not flow from depravity; or if they be produced, not from the mind, but in the mind, from the spirit of God, without any corresponding principle being implanted, then are they no more the exercises of the person, than the worship which may be performed in a house, is the performance of the house. But your experience, brethren, has taught you a different lesson upon this subject. For on the one hand, you have not only found that your minds were originally de-

praved, and your affections alienated from God, but also that the native depravity remains, so that you daily groan under a sense of the plague or depravity of your hearts. On the other hand, you feel conscious that the gracious affections of your souls, flow from a fixed principle implanted there, of love to God and holiness. And when you examine your experience in the light of God's word, you find it corroborated thereby.—For, in the first place, the Scriptures represent that “The carnal mind is enmity against God; for it is not subject to the law of God, neither in deed can be”—Rom. viii. 7. Yea, God declares that “He saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually”—Gen. vi. 5. The Apostle also proves from the Scriptures, that “Both Jews and Gentiles are all under sin; As it is written, There is none righteous, no not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.”—Rom. iii. 9—12. From the description, here drawn from the oracles of Truth, of human nature, it is evident there is nothing in it like holy affections, like repentance towards God, or like seeking God. Consequently, these exercises cannot flow from it in its native state; for, can a *corrupt tree bring forth good fruit*? Neither can human nature receive and reflect these things, as from the Spirit of God; for, “The natural man receiveth not the things of the Spirit of God”—I Cor. ii. 14.

2d. We will now enquire who is the efficient cause of regeneration.—God, in the Scriptures is represented as the author of it. As in John i. 13—those who received Christ, are said to be born of God. And, in Eph. ii. 4 and 5, we read, that *God who is rich in mercy, for his great*

*love, wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ.* In making this quotation, we have purposely omitted the division which has been made of this sentence by splitting it into two verses, as having a tendency to give a wrong construction to the passage. The division of the Scriptures into chapters and verses, being of human contrivance and comparatively of recent origin, we are not bound to respect such divisions, any farther than the sense justifies them.

But whilst the Scriptures thus ascribe regeneration or quickening, to God, it is not to be understood of the Father as such, but of the Holy Ghost, the third personal distinction in which the Godhead exists. As the Master saith, “It is the Spirit that quickeneth”—John, vi. 63. See also, John iii. 8, where those who are born again, are said to be born of the Spirit. And being born of the Spirit, is being born of God, for the Holy Ghost is God. Viewing *regeneration* or *calling*, thus to be the work of the Spirit, we see in Jude 1st, a beautiful allusion to the parts which each of the *Three who bear record in heaven*, sustain in the economy of salvation. It reads thus: “Sanctified by God the Father, and preserved in Jesus Christ, and called,” that is, evidently by the Holy Ghost.

3d. Our next enquiry is, whether regeneration be the independent and sovereign act of the Holy Ghost, or whether it be accomplished immediately through the instrumentality of what men are fond of calling the *means of grace*.

We think, brethren, how much soever others may differ from us, that it is the sole and immediate act of God the Holy Ghost: no secondary causes intervening. As a child must be the immediate offspring of its own father, so God's heaven-born children, must be the immediate offspring of the Holy Spirit; not the production of

Paul's planting and Appollos' watering.—How can it otherwise be? Can a person by any exertion of his own, regenerate himself? Can death produce life, or darkness produce light? Until quickened, (and to be quickened is to be regenerated,) the man is *dead in trespasses and sins*—Eph. ii. 1. And until delivered of God, man is *under the power of darkness*, yea is *darkness* itself.—See Col. i. 13—Eph. v. 8. But even though a man could in any way reproduce himself, it would be of no avail in this case; for *that which is born of the flesh is flesh*; and *the flesh profiteth nothing*.—John iii. 6. & vi. 63. But to put the thing beyond a doubt, we are told, Tit iii. 5, "Not by works of righteousness which we have done," (and surely not by works of unrighteousness,) "but according to his mercy *He* saved us, by the washing of regeneration and renewing of the Holy Ghost."

Can preachers regenerate their hearers? Are they clothed with life-giving power? Hear Paul's testimony on the point.—"I have planted; Apollos watered; but God gave the increase. So then neither is he that planteth, any thing, neither he that watereth, but God that giveth the increase"—1 Cor. iii. 6 and 7. It may be supposed by some, that preachers by exciting the feelings of their hearers, may be instrumental in procuring their regeneration. But what can an excitement of animal feelings accomplish towards imparting spiritual life? Persons as we have showed, and the exciting of their passions will not give them any new power, cannot regenerate themselves. The sentence also again returns, *That which is born of the flesh, is flesh*. To suppose that this excitement will avail any thing toward the regeneration of the persons, we must think that it will produce a simultaneous excitement of the Holy Ghost to action, through the feelings of the hearers. A person may better never have heard *whether there be*

*any Holy Ghost*, than to think thus of that Holy Spirit, who is God.

Again: Can the preaching of the word produce regeneration, or be the means of producing it? For answering this question more readily, permit us to ask one or two others. Was it the word spoken by Christ, that empowered Lazarus to come forth from the grave? or was it that Christ, by his Divine power, restored life to the body of Lazarus, and enabled him to hear and obey the command to come forth? The latter we think was the case.—Again, Christ says, John v. 25, "The hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." Does he mean by this that the time *now is* when the dead as such, shall exercise the power of life in hearing, and thus be both dead and alive at the same time and in the same sense? or does he not rather mean, that now in the gospel day, those dead in trespasses and sins, and having perhaps special reference to the Gentiles whom those to whom he spoke acknowledged to be as the stones in the street, should be quickened, and which should be evinced by their hearing the voice of the Son of God? If the latter be the meaning, it corresponds in idea with Heb. iv. 2, viz. that the faith of the hearer must be mixed with the word preached, in order to its profiting them; and faith you know is a spiritual act. The Apostle does not assign as a reason why the word preached did not *profit them that heard*, that it was not *rightly* preached, but that they had not faith to receive it. The text reads thus: "But the word preached did not profit them, not being mixed with faith in them that heard it." So that it was not the gospel's coming in word only, that evidenced the election of the Thessalonian brethren: but its coming also in power, and in the *Holy Ghost*, and in much assurance.—1 Thess. i. 4 and 5. Thus also, from Paul's statement, 1 Cor.

i. 23 and 24, it is evident that it is not the word as preached that makes the difference between the believer and others ; for *Christ crucified* must have been preached to those Jews to whom it was a *stumbling-block*, and to those Greeks to whom it was foolishness, as well as to those Jews and Greeks to whom it was the *power of God and the wisdom of God*. This difference in their receiving the doctrine of the Cross, was owing to the one class being called and the other not ; and, this not the external call of the gospel only, for that is inseparably connected with the preaching of the word, and comes alike to all to whom the gospel is preached, whether they receive it as *foolishness* or as the *wisdom of God* ; but it must have been the internal call of the Holy Spirit, by which their hearts were prepared to receive the word, *as it is in truth, the word of God*. It was that call which is an inseparable link in the chain of Glory. *Whom he called them he also justified*—Rom. viii. 29 & 30, and is nothing other than regeneration.—Once more, we read in Acts xvi. 12, 14, that Paul and his companions having come to Philippi, went out to the river side and *spoke unto the women which resorted thither*. But we read of none, but Lydia and her household, believing and being baptized ; and of her it is said, “ Whose heart the Lord opened, and she attended unto the things which were spoken of Paul.”

We have thus, brethren, showed that regeneration is the immediate and sovereign act of God, the Holy Ghost ; and that it necessarily precedes any spiritual benefit derived from the word. It must be so, brethren, for *the natural man receiveth not the things of the Spirit of God : for they are foolishness unto him ; neither can he know them, because they are spiritually discerned*—1 Cor. ii. 14. There are a few texts of Scripture which may appear to look like favoring the idea of the words being the means of regeneration ; and

which we have not room fully to examine. We will just notice one or two of the prominent ones : As James i, 18, “ Of his own will begat he us by the word of truth that we should be a kind of first fruits of his creatures.” 1 Pet. i, 23, may be considered by some, of very similar import. But we think that a careful examination of these passages, will convince you, brethren, that they do not support the idea, that the *word as preached by man* is the means of regenerating sinners. Of *his own will*, remember is the reading, *begat he us by the word of truth*. The word of truth then can be nothing more than an instrument used at his sovereign will for regenerating the soul. By his word God spake light into existence, so by *his word* he may speak life into existence in the soul : But remember, it must be his word, *the word of truth* ; not that kind of preaching which some men employ, and which they themselves acknowledge is not strictly true, but which they think better calculated to convert sinners than the plain doctrine of the gospel. None we presume, will say that it was the expression “ Let there be light,” which brought light into existence ; it was the independent and sovereign power of God that did it—so we contend that it is the sovereign and independent act of the Holy Ghost to regenerate the soul.

4th. Permit us, Brethren, to remark, that believing regeneration to be the immediate act of the Holy Spirit, and that He by this peculiar work of his, *bears record in heaven*, that is, works as God, and independently of man upon earth, as much so, as does the Father by his peculiar work or the Word by his—we can have no confidence in any of the inventions of men for converting sinners to the knowledge of the truth.—The Lord has commanded his ministers to go and preach his gospel, *not with wisdom of words*—let them obey his command ; *as many as are ordained to eternal life*, will believe, and their faith

*will not stand in the wisdom of men, but in the power of God*—See Acts xiii. 48th & 1 Cor. ii. 5. The Holy Ghost will be as faithful to call, or regenerate those whom the Son, or *Word*, has redeemed, as the Son was to ransom those whom the Father sanctified and gave to him. The *Three* who *bear record in heaven, are One*. They must therefore be *one* in their testimony, and *one* in the whole economy of salvation. The systems mostly in vogue at this day, would throw confusion into the Divine counsel and undeify the Godhead. Suppose, for instance, the Son had redeemed those, whom the Father had not *predestinated to the adoption of children*, would the Father acknowledge them as *heirs*? And what would become of them, if redeemed by the Son; they are *redeemed from the curse of the law, for he was made a curse for them*, (Gal. iii. 13,) thus ransomed of the Son, disowned of the Father, and unregenerated by the Holy Spirit, and therefore incapacitated for heaven? Or suppose the Holy Ghost should fail to implant spiritual life in the hearts of any whom the Father had chosen, and the Son redeemed; they would be utterly unfit to participate in the holy enjoyments of heaven without a holy nature. Thus we see the purpose of God would be frustrated, and confusion thrown into heaven—Brethren, let us keep clear of every system, that reveals not the whole Godhead, united in the plan of salvation.

5th. But lastly, regeneration being the implanting of spiritual life in the soul, it will assuredly be followed by spiritual action, and the regenerated soul will be born again as a *new creature* or *new man* being *created in righteousness and true holiness*, the principles of righteousness and heart holiness, will be manifested in the feelings and acts of the person thus quickened.

The *new man* being a creation in righteousness, the individual being once rege-

nerated, will immediately have his attention directed to the Law as the standard of right, and will thereby test his acts and thoughts. Finding his works not conformed thereto, he will reject them, and turn from them with loathing, and will manifest a hungering and thirsting after righteousness. Finding the law to be spiritual, and his affections to be carnal, and his heart deceitful, he will lose all confidence in his own self-inspired resolutions, and all satisfaction in the excitement of those affections, and will turn from both with disgust, condemning even his tears and prayers as being hypocritical. Feeling the justice of his condemnation as a transgressor, both in heart and in life, he acknowledges before God and men, that he richly deserves everlasting banishment from God, and therefore falls, a wretch undone, at the feet of Sovereign mercy to implore pardon, realizing this to be his last resort, and very much doubting, whether even the mercy of God can extend pardon to a wretch, so guilty and vile as he. And when by faith he has a view of the efficacy and freeness of the atoning blood and righteousness of Christ, as being substituted under the law for helpless sinners like him, a hope of being saved springs up in his breast, a sense of pardon flows through his soul, and he rejoices, not only in hope of acceptance with God, but also in the glorious fact, that in this way, everlasting righteousness is brought in, the law is honored, the sinner is justified and saved eternally, as a monument of the riches and glory of Divine Grace. It is this which makes him ever after cling to, and rely alone upon the righteousness of Christ for his acceptance with God.—No, brethren, it is not an antinomian principle, but true righteousness of soul, which leads the believer to renounce all creature works as grounds of acceptance, and to trust only in, and plead only the righteousness of Christ for his acceptance.

How different this, throughout, from that kind of experience or exercise which leads persons to rejoice in, and even boast of their feelings, their reformations, their resolutions, and their wonderful condescension in giving up to be saved by Christ, that is, as they too evidently understand by it, to make profession of his religion. Again as the *new man is created in true holiness*, that is, heart devotedness to the honor and service of God; the believer will be distinguished from others, by a separation from the principles, the spirit and practices of the world; by an upright, orderly and sober walk and conversation, by meekness, humility, kindness and forbearance towards others, and a patient submission to the dispensations of God; and by a strict regard to the revealed will of God in all things pertaining to religion; making the word of God his only directory, taking Christ for his only pattern, owning him alone as his sovereign; calling no man master in things pertaining to religion, nor allowing any to impose their contrivances upon him, or to become the directors of his conscience. In a word his life will be marked, not by corruption and lusts, but by purity, not by a zeal to do something new and great for God, but to do the will of his heavenly Father as revealed in his word.

Brethren, is this your experience? If so, you know for yourselves what regeneration is. But, if you know not these things, or if you are of those who ridicule the ideas here advanced as enthusiasm, still be assured, however ignorant others may be of them, *we speak what we do know and testify that we have seen*, and it still remains good, that *No man receiveth our testimony*, but as the Holy Ghost maketh him feel the truth of it.

Grace be with you,

S. CORNELIUS, *Moderator*.

A. H. BENNETT, *Clerk*.

## COMMUNICATIONS.

For the Signs of the Times.

*Continued from page 362.*

But I wish, with David to ask, "Why do the heathen rage, and the people imagine a vain thing? The rulers (false priests and blind guides,) take counsel together against the Lord, and against his anointed," and in the present case, against the 'Signs' and its coadjutors, when even by the light of nature, and nothing more, which in the present day you all possess, you are taught that nothing more fully demonstrates the sovereignty of Jehovah, who in all ages of the world, has accomplished the eternal purpose of his will, by producing the greatest events in providence and in grace, by the most unlikely and slender means, 1 Cor. i. 27. "But God hath chosen the *foolish* things of the world to confound the *wise*; and God hath chosen the *weak* things of the world to confound the things which are *mighty*." For this is what in the unequalled majesty of the scriptures, (Job. v.) is called *taking the wise in their own craftiness*, and in Isa. x. 4. & iv. 25, it is said that God *frustrateth the tokens of the liars*, and to *maketh Diviners mad, to turn wise men backward, and to make their knowledge foolish*. Why did the host of the Philistines, with their six cubit champion as their leader, gather themselves together? Was it against the little untutored Shepherd-boy, or even against the literal Israel of God, as men, considered; by the same *light of nature*, they saw distinctly the attributes of Jehovah were engaged in their behalf; His wisdom, power, and goodness, constantly followed them; consequently Goliath echoed the voice of all the host, not by defying the stripling, but the God of the armies of Israel, 2 Sam. xvi. 45. But why do you now Sirs rage, and all the Judaizing priests assemble, not merely against this little paper, or the stripling its



fray your expenses, and will also cheerfully welcome you to our homes. An answer by return of Mail, will oblige yours in the bonds of the everlasting gospel. Signed in behalf of the Brethren,

WM. TOWERS,

JAS. STONE,

WM. JARRETT.

ELD. MARTIN SALMON.

FOR THE SIGNS OF THE TIMES.

*Princeton, Indiana,* }  
Nov. 3rd, 1834. }

DEAR BROTHER BEEBE:—I send you enclosed a copy of the Minutes of the Salem Association of Regular Baptists, for the year 1834; in which, you will observe, that you are requested to publish in the Signs of the Times, the 8th item of the second days business inclusive, relative to a statement made by Elder David Hornaday, in a letter published in the Baptist Weekly Journal, Cincinnati, Ohio; implicating said Association. A compliance with the above request, will confer a favor on the members of the Salem Association, as it is their desire that truth should predominate over deliberate falsehood.

Inasmuch as I feel a more particular and personal interest in the libelous and slanderous statements made and published in the aforesaid letter, than most others of the Association, as Mr. Hornaday has seen proper in his letter, to strike at the character and standing of the Paroka Baptist Church, of which I am a member; therefore, I shall, in addition to the article referred to in our minutes, proceed to give a further statement of facts, in contradiction of said slander and falsehood.

Mr. Hornaday states that the whole community of Baptists where he lives, has been overrun with what he has been pleased to call "Parkerism," and that the Church to which he belongs, could not get out from among them without being marked with exclusion; intending there-

by to convey the idea to the public, that the Church to which he belongs was excluded for opposing what he denominates "Parkerism," which is as averse to truth as light is to darkness; but the facts in relation to that subject are these:—The Highbank Church of which Mr. Hornaday is a member, is truly excluded from the Salem Association, upon a charge legally exhibited by Harvey's Creek Church, for receiving a member into her body without baptism, a person who had been immersed by a Pedit-baptist administrator, after she had been sufficiently informed that her act in the reception of said member, would be a violation of the principles of fellowship upon which she had united with the Churches in the Association, and that it would be wounding to the feelings of many of their brethren. But in the face of all this she persisted in her act, and for which she was excluded; after the Association having first examined into the validity of such baptism, and saying that it was not valid for want of Gospel authority in the administrator. But Mr. Hornaday seems to have previously used some exertions to get out of the Association without the mark of exclusion, for during the dealings with Highbank Church, he took refuge in a little thing called a Church constituted in Petersburg, with himself and a few others from Highbank Church; and since the exclusion of that Church from the Association Mr. Hornaday has returned to the excluded Church, and all have went into the Union Association, who, as a body, warmly advocate Missionary principles, and even Cambelism has found a strong place there. The above is a true statement, in relation to the exclusion of the Highbank Church from the Salem Association, instead of the dark colored artifice Mr. Hornaday used on that occasion. The Baptists composing said Association are about 900 strong with 18 Churches, and are generally of the old

fashioned stamp, and have taken a very firm stand against the new fangled systems and man made machines of the day, such as Missionary, Bible, Sunday School, Tract, Temperance Societies, &c.; we believe in the good old way of making christians, and of serving the Lord; at present we stand very much united as regular Baptists, upon the God honoring, soul saving, and soul comforting truth; of God's eternal purpose in the salvation of his church. I recollect that when our Saviour preached this doctrine to his disciples, that many of them, when they heard it said, it is a hard saying, who can hear it; and from that time many of them went back and walked no more with him. And we are also informed by holy writ that the time should come when they will not endure sound doctrine, but after their own lusts shall heap to themselves teachers having itching ears &c.; such seems well to correspond with the present time. But to return to the subject in hand: Mr. Hornaday's statement mostly interests me as an individual, where he remarks, that "When the two seed doctrine (as advanced by Elder Parker in his Pamphlets entitled 'Views on the two seeds,') was first introduced into the Patoka Church, some of her members determined they would not fellowship it, and were excluded; from these arose the General Baptist Church." Being a member of Patoka Church, and well acquainted with her proceedings for many years, I feel fully authorised to say, that the above remarks and false coloring put thereon, are as perfidious and remote from truth as Demon himself could invent. For there can be no such thing found on the records of Patoka Church, where the two seed doctrine was ever introduced or taken up in said Church, neither was there ever a member excluded from Patoka Church, in consequence of her fellowshiping the two seed doctrine so called; nor was there constituted in the General Bap-

tist Church; (as he states) more than one member that stood excluded from Patoka Church for any cause whatever. The above is a brief statement of facts in that case.

The Patoka Church is situated in the settlement of Princeton, a very populous settlement composed of almost every religious sect or denomination extant in the United States at this our day, most of whom together with the world have united in vindication and support of all the new fangled institutions of the day, and more especially that of the Temperance cause so called, which was very popular in this neighborhood, some two or three years since, but at the present is considerably on the decline. The Patoka Baptist Church took a very firm and decided stand against all of those popular heresies and religious devices that are attempted to be palmed on the people, in this age of wonders, under the imposing names of Benevolent Societies, and in particular, that under the head of Temperance, as it was most popular in this section of country at that time, especially as far as it respected her own members, in consequence of which she has been very much persecuted by this combination.—When it first made its appearance in the Church, she, in answer to a query presented by one of her own members, recommended and advised her members to have nothing to do with said society, and to withdraw from it, which appeared to be unanimous at that time, and by her act some time afterwards, made a violation of the above advice on the part of any of her members, a subject of discipline; but in the face of the above rule, some four or five members becoming restless of their company and discontented with their boarding-house, wished to get out from among them, (the Church) and considering that society a popular assylum, and a convenient door by which they might extricate themselves, from what they conceived an



unpopular society or Church, without disgracing themselves in the eyes of the world. They accordingly joined said society, at the same time endeavoring to cast all the stigma on the Church, in their power—upon which, according to their expectations, they were excluded from the Church; in consequence of which, some notice has been taken of the Patoka Church in the public prints, and it has also had a place in your useful paper, otherwise I probably should not have mentioned that subject. Mr. J. M. Peck, of Missouri, has taken to himself the liberty of publishing to the world, that the Patoka Church had excluded some of her own members, for not getting drunk, or because they had quit getting drunk. I feel authorized to say that such is not the truth, let Mr. Peck's informant be whom it may; for I am apprised that Mr. Peck is not personally acquainted with any of the proceedings of Patoka Church. They were excluded as before stated, for joining a society of the world, to set greater examples of morality than the Church of Christ could enable them to do, which she deemed a contempt to her as a religious Church. Please give the above an insertion in the Signs of the Times, and oblige your

Friend and ob't servant,

JOHN HARGROVE.

8th. Agreed to spread the following on our Minutes, to-wit:

Whereas, Elder David Hornaday, who was formerly a member of this association, has published a letter in the 23th No. of the third volume of what is called the Baptist Weekly Journal of the Mississippi Valley, in which publication said Hornaday has implicated this Association as being entirely overrun with what he is pleased to call Parkerism, and has stated, that he and the Church to which he belongs could not get out of this body without being marked with exclusion, &c. Therefore

*Resolved*, That we as an Association feel it to be a duty which we owe, to ourselves, to the cause of truth, and to the public in general, to contradict the said slanderous and libelous publication by a brief statement of facts, which are as follows:

1st. We are not fully prepared to say what part of the Christian theology it is that Mr. Hornaday intends to brand with the odious epithet of "Parkerism." If he means thus to denominate the doctrine of God's eternal purpose of Grace in the salvation of his chosen people, and that to believe in that doctrine and stand opposed to all the popular heresies and religious devices that are attempted to be palmed on the people, in this age of wonders, under the imposing names of Benevolent Societies—to advance the Redeemer's kingdom, and to stand decidedly opposed to every thing like prevarication, falsehood and slander, constitutes "Parkerism," we would not complain. But if he means by that name, or appellation, to insinuate (as he doubtless does) that we have received and adopted the peculiar doctrine of Elder Daniel Parker, as set forth in his pamphlets entitled "Views on the two Seeds," Mr. Hornaday well knew, as all who have seen our minutes know, that we have done no such thing; and his insinuation to that effect cannot be accounted for upon any other principles than that of deliberate falsehood and malicious slander.

2d. The Highbank Church, of which Mr. Hornaday is a member, was indeed excluded from this union, on a charge legally exhibited against her by the Harvey's Creek Church, for receiving into her body, without baptism, a person who had been immersed by the Cumberland Presbyterians. Mr. Hornaday did repeatedly, in the investigation that took place on that subject, declare that he viewed Thomas Payne to be a suitable administrator of baptism, and that baptism admin-

istered by him would be as valid as if by the most orthodox minister in the United States. As for exertions to get out of the Association, without the mark of excommunication, Mr. Hornaday appears to have made some; as he took refuge in a little thing called a church in Petersburg, which church was constituted by Elder John Graham, (then a member of Highbank Church) with Mr. Hornaday and a few others, all of whom were members of Highbank Church during the dealings with said Church. But when that Church was excluded from this body, he returned to the excluded Church, and all went together into the Union Association. And as David Hornaday, together with the Church of which he is a member, stands legally excluded from this Association for gross disorder, and as he still retains his credentials, with the names of some of the ministry of this Association appended, we now feel it a duty incumbent on us to state to the public, that the said David Hornaday is no longer under our control, and we are no longer accountable for his conduct.

9th. *Ordered*, That the Clerk forward a copy of the above article to J. Stevens, Cincinnati, editor of the Cross and Baptist Journal, and to Gilbert Beebe, New-Vernon, New York, editor of the Signs of the Times, to be published in each of those publications.

10th. Agreed to spread the following on the face of our Minutes, respecting our dearly beloved brother Samuel Jones, late a preacher of the Gospel and member of Bethel Church, Posey County, Indiana. The said brother was born in North Carolina, Rowan county, January the 26th, 1764; professed a hope in Christ and joined the Baptist Church in the summer of 1787; licensed to preach the Gospel May 28th, 1803; was ordained May 20th, 1804, and departed this life September 11th, 1834, aged 69 years 7 months and 15 days. He

appeared to die strong in the faith and hope of eternal glory. We trust that our loss is his gain.

Adjourned in peace, to the time and place appointed.

JEREMIAH CASH, Moderator.

JOHN HARGROVE, Clerk.

FOR THE SIGNS OF THE TIMES.

*Lebanon, Ohio, Nov. 17, 1834.*

DEAR BROTHER BEEBE:—I have been a reader of your periodical for the last two years; I have found many things in it which I approved, nay admired, and some things which I thought unworthy of your columns. I have never troubled you with any of my scribbling, and in sending this sheet for inspection, I shall leave you the judge of its claims to patronage; and if you shall see proper to send it out to run the gauntlet in your periodical, I am content to see the weapons which may be raised against it.

I have just been reading the minutes of a General Convention of Baptists, which convened in the City of Cincinnati, on the 5th inst, and am not very warmly attached to their plans and still less to their movements. Benevolence no doubt is a good thing, and of course it cannot be bad to practice it; but when it is exalted to the throne and the Saviour crowded to one side or pushed off, I think it looks so mean in that place, that I am disposed to request the higher powers to change its name and christen it *philosophy* and *vain deceit*, and as it is fashionable to give several names to one child, we may add *will worship* and *feigned words* to it. Christian benevolence and pure religion seem to be nearly synonymous; the apostle's standard for this is to visit the fatherless and the widow in their afflictions, and keep themselves unspotted from the world. But what is now called Benevolence is to get all you can from the fatherless and widow, to gain the friendship and adopt the

# SIGNS OF THE TIMES.

[Vol. 2.] Devoted Exclusively to the Baptist Cause. [No. 26.]

PUBLISHED SEMI-MONTHLY, BY AN ASSOCIATION OF BRETHREN.

NEW-VERNON, ORANGE COUNTY, NEW-YORK. DECEMBER 24, 1834.

GILBERT BEEBE, EDITOR.

*To whom all Communications must be addressed.*

## Circular Letter.

*Of the fourth Annual Meeting of the Spoon River Regular Baptists Association, held with the Mill Creek Church, Adams county, Illinois, on the 27th, 28th, and 29th days of September 1834.*

DEAR BRETHREN:—Through the mercy and favor of Almighty God, we have been permitted to have another pleasing interview. You will learn from our Minutes the manner in which the business of the Association has been conducted, and we can express with hearts of gratitude, our thanks to Almighty God, for his blessings in crowning our deliberations with peace and harmony.

You will consequently expect to hear from us through the medium of a circular, and in accordance with our promise last year to answer the request of Bethel Church, & in giving our reasons why we declared nonfellowship with the Mission system, we shall confine ourselves to that subject.

We consider the mission system as it is conducted in our day, to be without the authority of the word of God, and as we profess to take the word of God alone as our counsel in religious matters, we feel bound to renounce the inventions of men, which are plainly shown in conducting the present mission plan. In the first formation of the mission society, which they hold forth to be for the very exalted purpose of

sending the Gospel to the heathen, they have departed from the word of God in claiming a right that God has reserved to himself; by forming missionary societies for the purpose of collecting and raising funds to pay men to preach, and claiming a right, to call, qualify and send forth laborers, and appoint the fields of their labor, and the compensation they shall receive for the same—See constitution of the Home Missionary Society, Art. 5. shall appoint missionaries, and instruct them as to the field of their labours, and shall dispose of the funds for the object of the society, " &c. &c.—See society of the Baptist Board for Foreign Missions, Art. 4. They claim the authority, and deem it their duty to employ missionaries and take measures if necessary, for their further information and qualification, &c. And fix on the fields of their labors, also the compensation to be allowed them for the same.

Now we find this is in accordance with all other human inventions requiring money as the mainspring and power by which they affect their object.—See H. M. S. Art. 3. Any person may become a member of this society by contributing annually to its funds; \$30 paid at any one time shall constitute a member for life; \$100 paid at one time shall constitute a director for life &c. What a resemblance this title selling and procuring membership into societies of grade and grandure to that of the Pope selling pardons and indulgencies at fixed prices, all for the sake of money.

Now let us notice those kindred insti-

tutions of the day, such as the Bible Society, Tract Society and Sunday School Unions, &c. Their agents are traveling hired for money, sent by the board, forming societies, state conventions, auxiliaries, &c.—All to make money, not one is found without the consideration of money; the poor that have not money or something to support their craft, cannot be a member of grade or standing among those money hunting societies, neither could the poor be pardoned nor indulged by the Pope who had not money. Now let us examine the probable effect of those institutions, showing that money is the object, and as streams emanating from the same great fountain, will ultimately contribute to the same grand purpose—now what is it?—is it not to gain the ascendancy over the public mind, and to make money? If so, may we not expect an established Religion to the great disappointment of many of those that have been aiding its progress through pure motives, not viewing the danger that was lurking beneath? Now we know that money will inflame men to preach and has done so in all ages of the world, and when money influences men to preach, we shall have a corrupt Ministry, thence a corrupt Doctrine, corrupt Ordinances, corrupt Discipline, corrupt Members and corrupt Practices, &c.

Hence money and power, when made use of in religious operations have never failed to have the same effect in any age of the world, for when the true Gospel Church was established by Jesus Christ and upheld and defended by the Apostles, it retained its virgin beauty, and persisted in the truth over the head of every opposition until the year three hundred and twenty three; when Constantine undertook to protect and defend the church of Jesus Christ, and establish it by law, and enjoined the Christian Sabbath and salaries to Ministers, &c. How quick the Church was corrupted when the inven-

tions of men, aided by the law of the land undertook to defend her by worldly powers,—same cause and same effects,—remove the cause and the effect will cease. Take money and popularity away and the church will flourish, for the Lord has appointed every means necessary for the advancement of his Gospel Kingdom in the world, and has plainly expressed the same in his word. What did Christ say to his disciples when he was sending them out? See Matthew, 10th chap. 9th and 10th verses.—“Provide neither gold nor silver nor brass in your purses nor scrip for your journey, neither two coats, neither shoes nor yet staves, for the workman is worthy of his meat.” We find no missionary society formed here to raise funds to educate them and pay them for services, see verse 19, “But when they deliver you up take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak.” This seems something like the spirit that should govern God’s preachers in our day, having an eye single to his glory and the advancement of the Kingdom of Christ, thro’ the truth of his Gospel, believing that God is as good as his word, able to make use of the weak things to confound the mighty and the wise as he did when he made choice of illiterate fishermen and tax gatherers to propagate his Gospel to the artful Greeks, and the wise and self-righteous Jews, upheld by the majestic powers and wisdom of heaven, and not by the perishable things of this world.

Now we can discover in all Christ’s commands and directions to his disciples and Apostles as instruments or servants by which he sent forth his Gospel, that it was his purpose to conduct it by the Spirit, upheld by his power, giving unto it a heart opening influence and effect upon the minds of both saint and sinner to beget a reverence in some toward it, and a willingness in them to administer unto the

necessities of those that bare it; what does the word say, if we have shown unto you spiritual things, is it a great thing, that we should be partakers of your carnal things? How did Paul fare when he went to Phillippi, that heathen city? We do not find that he waited after the vision to raise funds by a missionary society to support them there, it was the purpose of God to send the Gospel there and he was able to provide for the support of his servants while administering it. The hearts of Lydia and the Jailor were open to receive them saying: "Come into my house if you count me worthy" Acts 16th chapter. We find again that Paul would not receive any thing from the church at Corinth, notwithstanding he had labored among them in word and doctrine, but that he might cut off occasion from those that wished to charge that church for preaching. So we find that Christ's Gospel was freely given unto them, and that they should freely bestow it unto the people, thus we find that Christ called, qualified, and sent forth his disciples to preach and instructed them as before stated, and after his ascension they were called and qualified by the Holy Spirit. Acts 13th and 2d. the Holy Ghost saying: "Separate unto me Barnabas and Saul, for the work whereunto I have called them. Here appears to be another call by the Holy Spirit as well as that unto Paul to preach to the people of Macedonia. Hence we find that it was by the power of the Holy Ghost that preachers were called to the ministry in the primitive church, nor do we find at any time since that Christ has withdrawn his Holy Spirit from the church or given the power of calling, qualifying and sending forth preachers to sound the alarm in his holy mountain into the hands of a monied institution, whose directorship and management can be placed in the hands of the wickedest men if they will pay their cash into the Lord's Treasury

as they call it, and be clothed with full power to conduct the Gospel of the Kingdom.

This favors the money changers, the the tables of whom Christ overthrew at the temple and we hope and trust the great head of the church will ere long purge his Gospel temple and not suffer his house of prayer to be made a den of thieves.

We think the reasons we have given, with the evidence to support them, are altogether sufficient for the satisfaction of our brethren why we declare nonfellowship with the mission system, under the present manner of conducting it, and hope they may be duly appreciated by all those who are friendly to truth. Sincerely desiring that we may never be willing to assume any authority in the house of God that is not authorized by his word.

## COMMUNICATIONS.

### For the Signs of the Times.

"If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ."

In reading the above passage of inspiration, I was forcibly impressed with the difference between those who speak and minister of the ability which God giveth, and those who do not. "Let him"—that is, let no man minister or speak of heavenly things, but at the bidding of the spirit; let him lay aside all the strength that he may derive from any other source, and rest solely on the strength or ability which God giveth; and that too, in a way utterly incomprehensible to the natural man, for he cannot conceive of the things of the spirit, or any operation upon the mind of man that could not be affected by scientific improvement, or patient industry in its accomplishment.

We are told by some that a man may learn much more of the works of God, by study in literature; and in proportion as their knowledge increases, their admira-